

# THE CATHOLIC MIND

VOL. XLV

NOVEMBER, 1947

No. 1019

## *Now is the Time for Action*

POPE PIUS XII

*Address of His Holiness to the men of Catholic Action of Italy on the occasion of the 25th anniversary of its foundation, September 7, 1947.*

**W**E ARE filled with comfort, joy and just pride, dear sons, to see gathered around Us today in serried ranks this vast multitude, like a surging sea whose waves reach as far as the porch of the largest temple of Christendom.

As We greet you with fatherly delight, you seem like the embodiment of a cry of gratitude rising from the depths of your hearts to the Omnipotent Lord for the good He has done during the last twenty-five years through the men of Catholic Action. A rapid glance over the aims of your union is sufficient to indicate this: the religious and moral development of the members and their social and civic education according to the teachings of the Church; a deepening of Christian life and the defense of the liberty of the Church under all its aspects; restoring the Kingdom of Christ in the family, school, in public institutions, in the whole range of economic and social life. Such a hurried glance at your program is sufficient to bring to mind how much you have had the courage to undertake and accomplish, in a spirit of lively faith, overcoming difficulties and braving discomforts.

Your gratitude is due first to God and then to your leaders, both in the ecclesiastical Hierarchy and among the laity: above all to Our

unforgettable predecessor, Pius XI, the founder and father of your organization; and to others, to those who are living and here present as well as to those who are dead: their names are known to you, men whom the annals of Catholic Action shall ever recall with honor, and who are described in the three phrases so familiar to you: men of "prayer," of deep and interior religious life; men of "action," of untiring activity in the Catholic cause; men of "sacrifice," generously dedicated to Christ, to the Church and to the Papacy.

But even more than a manifestation of your gratitude and of your satisfaction at what has already been accomplished, this gathering of yours is the demonstration of a resolute determination firm as granite, of a readiness for the present and the future which is born of solid principles, clear vision, and fixed resolve. Your twenty-fifth anniversary is for you not merely an objective attained and to be consolidated, but the beginning of a forward advance towards a broader and vaster horizon. Such resoluteness is really an urgent need of the hour.

#### CONCENTRATED EFFORT

Just five years ago and in the same month of September, We spoke at length about the Man of Catholic Action, of his collaboration in the spiritual revival of society, of his influence on the family, on professional life and on the outside world. The duties We treated of then are for you today of such great urgency that it would be difficult to imagine greater. Each of these duties—and they are far from few—is a pressing one and calls for the most scrupulous fulfillment, often entailing acts of genuine heroism. There is no time to be lost.

The time for reflection and planning is past: now is the time for action. Are you ready?

The opposing fronts in the religious and moral field are becoming ever more clearly defined; the time of testing is here.

The gruelling contest of which St. Paul speaks is on; the hour calls for concentrated effort. Even a few seconds can decide the victory. Think of your own Gino Bartali, member of Catholic Action. He frequently won the coveted cycling trophy. See that you, too, run in this contest of ideals so as to win a much more noble palm: "So run that you may win." (1 Cor. 9:24).

Men of Catholic Action, what are for you today the most important aspects of this encounter: what are the main fields of your

activity? We deem it Our duty to indicate briefly five chief points:

1. *Religious formation.* Deep and solid knowledge of the Catholic Faith: of its truths, of its mysteries, of its divine energies. A newly-coined expression speaks of "anemia of the religious life." It resounds like a cry of alarm. This anemia which has stricken all classes alike, the learned as well as those who work with their hands, is due primarily to an ignorance of spiritual matters which is at times all but complete. This ignorance must be grappled with. It must be uprooted. It must be vanquished. This is primarily the task of the clergy. That is why We implore Our Venerable Brethren in the Episcopate to leave nothing undone which may enable our priests to satisfy so serious an obligation.

But, beloved sons, it rests with you to help the Church in this work. Nourish yourselves, above all, in mind and in heart with the substantial bread of the Catholic Faith which is offered to you in the complete living teaching of the Church, in the Holy Scriptures, whose author is the Holy Spirit Himself, in the Sacred Liturgy, in the approved practices of devotion and in all sound religious literature. Carry with you, then, and spread widely the truth of the Faith in every city, in every village and in the most remote corners of your beautiful country: as the life-giving air is spread, which penetrates everywhere and surrounds and envelopes everything, spread it particularly among those whom unhappy circumstances have swept into unbelief.

2. *The sanctification of Sunday.* Sunday must become again the day of the Lord, the day of adoration, of glorification of God, of the Holy Sacrifice, of prayer, of rest, of recollection and reflection, the day of happy reunion in the intimate circle of the family. Sad experience has taught that, for not a few of those who devote themselves to honest work during the week, Sunday has become the day of sin.

With all your strength, therefore, make sure that in your own lives crass materialism, an excess of profane pleasure, and the crudest moral corruption in the press and in the theater does not monopolize the Sunday and thereby efface its divine character, enticing souls to sin and irreligion. Indeed, the result of the struggle between faith and incredulity will depend to a great extent on the use that each of the opposing fronts will make of Sunday; will it be stamped clearly and unmistakably with the holy name of the Lord, or will that Name be profanely obscured and passed over?

Here a vast field of activity awaits you. Go forth courageously to

the work and help to give Sunday back to God, to Christ, to the Church, to peace and to the happiness of families.

3. *The saving of the Christian family.* Italy must preserve what has always been her proud boast and her strength—the Christian mother. Christian education of youth must be preserved and hence also the Christian school. The Christian hearth as well must be preserved—that foundation-stone for the fear of God, unbroken fidelity, temperance, love and peace, where that spirit is dominant which at Nazareth pervaded the house of Joseph, your heavenly patron.

To save the Christian family is quite clearly the chief task of the Catholic man. Do not forget it: it is on him, on what he is and what he wills, no less than on the woman herself, that the fate of the mother and the Italian family depends.

4. *Social Justice.* We confirm what only recently We had occasion to expound. For Catholics the path to be followed in solving the social problem is clearly outlined in the doctrine of the Church. The blessing of God will descend on your work if you do not swerve in the slightest degree from this path. You have no need to think up specious solutions or to work with facile and empty formulae for results that prove only a delusion. What you can and ought to strive for is a more just distribution of wealth. This is and this remains a central point in Catholic social doctrine.

The natural course of affairs, no doubt, brings with it—this is neither economically nor socially abnormal—an unequal distribution, within certain limits, of the goods of the earth. But the Church is opposed to the accumulation of these goods in the hands of a relatively small and exceedingly rich group, while vast masses of people are condemned to a pauperism and an economic condition unworthy of human beings.

A more just distribution of wealth is, then, a high social aim worthy of your efforts. Its successful realization presupposes that individuals as well as groups show the same comprehension of the rights and needs of others as they have of their own rights and their own needs. To cultivate this instinct in your own lives and to awaken it in others is one of the noblest tasks of the Men of Catholic Action.

5. In the same spirit another moral ideal must be renewed: *loyalty and truthfulness in dealings with one another*, the consciousness of responsibility for the common good. As a result of the incredible disturbances of the war and post-war period, it is disturbing to see to



what extent fidelity and honesty have vanished in economic and social life. Public practice in this field is no longer a mere external fault of character, but the symptom of a serious internal disease, a spiritual poisoning which is also, to a large extent, the cause of the religious anemia of which We have spoken.

The economic and financial crisis produced by every great calamity has stimulated and quickened the greed for gain which drives men to short-sighted speculation and practices which harm entire populations. We have always censured and condemned such dealings by whomsoever perpetrated, and as well all illicit trade, all corruption, all disobedience to the just laws enacted by the State for the good of the civic community.

It is for the Men of Catholic Action to collaborate in the cure of this evil by word and by example, by their own example above all, and also by their more efficacious influence on public opinion.

#### GIVES COUNSEL

We believe that We cannot summarize better these plans of yours, for the success of which you are already working energetically, than with the motto you have chosen: Church, Family, Work; a motto which will be yours for the next twenty-five years of your Association, and beyond. In the meantime, at the beginning of this second period, We would have you bear in mind the two following counsels:

1. Be generous of heart. Whenever you meet in the cause of Christ and of the Church sincere good will, industry, understanding, competence, whether in your own ranks or outside Catholic Action, even if they represent new but wholesome forms of the apostolate, welcome them gladly, do not hinder them; but keep on friendly terms with them and help them as often as your help is possible and desirable or expected. The needs for which the Church has to provide at the present time are so numerous and urgent that every hand which offers its generous cooperation is welcome.

2. Keep always alive in your mind and heart the ideal whose nobility is echoed in the dynamic rhythm of your Anthem: conquest, not merely defense. No doubt, to protect and consolidate the present forces of Catholicism in your nation is in itself a highly meritorious undertaking. But it is often said that he who is content to remain always on the defensive is slowly losing ground. In reality, Catholic Action means more than the mere cohesion of the Catholic faithful.

Its ultimate aim is to regain what is lost and to advance to new conquests. You should not rest content until those groups of educated men and that section of the workers who, through unhappy events, have strayed from Christ and the Church have found their way back again.

Do not isolate yourselves, but go forth among the ranks of the outsiders, to reveal the riches of the Catholic Faith to those who have been deceived or deluded. At times it is only misunderstanding or, still more often, complete ignorance that separates them from you. Not a few among them, perhaps, are waiting for an understanding heart from you, a clear explanation, a word that will make them free. In the art of winning men you can learn something from your adversaries. Better still, learn from the Christians of the first centuries. It was only with a constantly fresh and renewed method of penetration into the pagan world that the Church was able to increase and progress from lowly beginnings. She advanced often through indescribable sufferings and martyrdoms, then at times through decades of greater or less tranquillity when she could breathe more or less freely, till after three centuries the powerful Empire was forced to admit defeat and to conclude peace with the Church.

#### CHURCH EVER YOUNG

Someone may be tempted to say: that is true, but then the Church was young. The Church is always young! She, the force and strength of God, the perennial guardian and dispenser in the world of the divine, cannot in the course of time become old; but free from all error she lives with an indestructible life and is always renewing her youthful vigor according to the will, and by the grace of Him who remains with her until the end of time.

The immortal youth of the Church shines forth—what a marvel!—especially in sorrow. She is the "Spouse of blood" (Cf. *Exod.* 4:25). In blood, her sons, her ministers are calumniated, imprisoned, killed, massacred. In this twentieth century—after all the progress in civilization and after so many protestations of liberty—who could ever have believed possible such oppression, so many persecutions, such violence? But the Church fears not. She is a willing Spouse of blood and sorrow, in order to portray in herself the image of her divine Spouse; in order to suffer, to fight and to triumph with Him.

Beloved sons, you desire to win men back to Christ and to the

Church. To Christ: there was never a man so close to the Redeemer, through household ties, in the dealings of every-day life, through spiritual union and the divine life of grace, as Joseph, of David's royal stock and at the same time a humble manual laborer. You wish to win men back to the Church. St. Joseph is the patron of the Universal Church. How could you fail to choose him as your heavenly Protector? You have unfurled before Us the Standard of your Union. We entrust you and your work, your trials and your hopes to the paternal love of St. Joseph and also to the powerful intercession of his Spouse, the most pure Virgin and Mother of God, Mary.

CONTARDO FERRINI AND MARIA GORETTI

At the same time We commend you and your future to two of your fellow countrymen, whom We raised to the glory of the Blessed last spring, Contardo Ferrini and Maria Goretti. Contardo Ferrini is the model of the Catholic man of our times. Maria Goretti has won the heart of the nation, not only of women and young girls but of men and young boys as well. One reason, no doubt, is that her short life on earth reflects the way of life of millions of good Italians, a way of life which is summarized in the three words: Church, Family, Work. But the chief reason is that she sealed with her own blood her fidelity to the commandment of God and her love for Christ. May the child-martyr obtain for you courage, constancy and victory in this important and decisive hour.

Finally, to the intercession of the Mother of God and the Saints We confide that blessing for which you all, the entire Italian nation and the family of nations, are ardently and anxiously longing—peace; not merely an apparent and juridical peace but a true and just peace. No matter how the enemies of the Papacy—who are also the objects of Our love and good wishes—may distort Our motives and Our words, We have always served and We shall serve till Our dying breath the cause of true peace. Men of Catholic Action, join Us, you also, as champions of this holy cause. To serve the cause of peace is to serve justice. To serve the cause of peace is to serve the interests of the people, especially the lowly and dispossessed. To serve the cause of peace is to face the future with serene and unruffled countenance. To serve the cause of peace is to hasten the day when all nations without exception shall lay aside their rivalries and feuds, and embrace one another as brothers. To serve the cause of peace is to save

civilization. To serve the cause of peace is to preserve the human family from new and unutterable misfortunes; it is to lift men's minds to heaven and to snatch them from the power of Satan. To serve the cause of peace is to fulfill the sovereign law of God, which is a law of bountiful goodness and love.

With such sentiments We impart in the fulness of Our heart, to you, beloved sons, as well as to all the Men of Catholic Action, to your families and to all committed to your care, Our Apostolic Benediction.



### *Aid to Europe*

The Governments and peoples of Europe are already shivering at the thought of what may happen between now and spring. They dread the coming months for the cold and misery, disease and disorder they are sure to bring. But Americans should dread them more, because they are not helpless, as other populations are, to stave off disaster. This country has the power of decision; it has to make the hard, sometimes blind, judgments on which the future hangs. Other nations face tests of sheer physical endurance; the United States faces moral tests more straining and searching than any great Power has ever been called upon to meet.—Anne O'Hare McCormick in the *New York Times*, October 1, 1947.

## *Devotions for November*

*Reprinted from THE RECORD\**

TO BE a Catholic means fundamentally to be incorporated in Christ's Mystical Body and to share in Its life. From this notion proceeds the importance of the Liturgy. The informed Catholic will naturally desire to live with the Church. And the thoughts and the mind of the Church in November are largely concerned with those two other great sections of Christ's Mystical Body—the Church Suffering and the Church Triumphant. The month opens with the Feast of All Saints, the celebration of all those souls who have successfully achieved the purpose of their creation, and for whom the life of sanctifying grace has expanded into the Vision of God. On the second day of the month, the souls in Purgatory are commemorated in most striking fashion by the celebration of the triple Masses. For the Holy Souls are in the ante-chamber of God, assured saints, but in a condition of purification for the removal of even the least flaws that would make them unacceptable in the most pure sight of Almighty God.

It is of very practical importance to realize the implications of the doctrine of the Communion of Saints. For between the faithful on earth (that is, those souls who have the indwelling of the Holy Ghost through sanctifying grace) and the souls suffering in Purgatory, and the souls confirmed in grace in Heaven, there is a real, operative union. Many of our prayers invoke the aid of the Saints and many of the graces we receive come through the intercession of members of the Church Triumphant. Of Our Lady, through her office as Mediatrix of all graces, is this particularly true. Again, the souls of the faithful departed from this life but not yet admitted to the Beatific Vision, depend on us in a very vital way, for by our prayers, united to the merits of Christ, they may be loosed from their sins. So that, between the three states there is an essential and vital interdependence, and a true spiritual bond of union. The Church, then, is very much more than the external organization we see operative in the world. It is truly Christ's Mystical Body, radiating its influence from the probation of earth, through the purification of Purgatory, even to the external beatitude of God in Heaven.

But, though our prayers cannot in any way add to the intrinsic

happiness of God and His saints in the Church Triumphant, they can yet increase His extrinsic glory. And it is to this end that man's creation is ordered. But the souls in Purgatory, to whom the month of November is especially dedicated, are in a very real sense dependent upon us. They cannot help themselves, but in the hour of their release they will remember the prayers that freed them. It is indeed a holy and a wholesome thought to pray for the dead, and it is also a natural expression of love. Indeed a very practical test of the worth and the depth of our love for the living is the constancy of our remembrance of them in death. And it is precisely because our memories, minds and wills are so dependent on sense impressions, that we so soon neglect suffrages for the dead. But the Church considers the relief of the Church Suffering of such importance that she sets aside a month each year for their especial benefit. And, of course, they are never forgotten in the Mass, which is the focal point of the Communion of the Saints.



### *Almighty God and the Poor Souls*

The souls in Purgatory are exceedingly pleasing to God, being united to Him more intimately by sanctifying grace than the greatest living saints whose salvation is yet uncertain, whilst theirs is assured. The beatific vision is theirs already; and God would permit them to enjoy it at once, absolving them from all debts contracted by sin, were it not for His eternal decree, by virtue of which the time of their expiation can be shortened by prayer alone. He Himself asks our prayers in the name of the love He bears to these exiled souls. Can we refuse Him?—*From Bruno Vercausse, S.J., NEW PRACTICAL MEDITATIONS, Vol. II, p. 377.*

# *Letters Exchanged Between President Truman and Pope Pius XII*

## **Letter of President Truman**

Aug. 6, 1947

Your Holiness:

In continuance of the exchange of views undertaken from time to time since their beginning, on Dec. 23, 1939, for the purpose of facilitating parallel endeavors for peace and the alleviation of human suffering, I am requesting Mr. Taylor to return to Rome and to resume audiences with Your Holiness at such times as may be found appropriate. These exchanges have already contributed profoundly toward a sound and lasting peace and to the strengthening of the impelling convictions pursued by the peoples of the world in their quest for a moral world order firmly established in the life of nations.

I desire to do everything in my power to support and to contribute to a concert of all the forces striving for a moral world. Those forces are in the homes of peaceful and law-abiding citizens in every part of the world who are exemplifying in their own lives the principles of the good neighbor: the Golden Rule itself. They are on the farms, in the factories, mines, and little shops in all parts of the world where the principles of free cooperation and voluntary association in self-government are honored.

These moral aspirations are in the hearts of good men the world over. They are in all churches, and in schools. The war demonstrated that all persons, regardless of divergent religious allegiances, can unite their efforts for the preservation and support of the principles of freedom and morality and justice. They must unite their efforts in the cause of enduring peace if they are not one by one to be weakened and rendered impotent at the times of their great need. They have, individually and together, the duty to vindicate, by their thoughts and deeds, the great hopes for which men fought in World War II and the hopes which today all serious-thinking men and women throughout the world know must be attained.

The tasks now confronting us are formidable. The conditions for meeting the heavy problems of war settlement and of new problems still unsolved are accompanied by multiplied discouragements. Unless



the moral forces of the world now join their strength, discouragement must inevitably deepen and the strength and effectiveness which thereby would be lost by these moral forces would be gained by those forces which oppose and seek to destroy them. The hopes and ideals of mankind have often been jeopardized by force. They will be jeopardized today by any division of the moral forces of the world, or by any refusal to support and strengthen the hopes and ideals of all mankind.

As the chosen leader of the people of the United States I am privileged to pledge full faith to You once again to work with Your Holiness and with every agency of good the world over for an enduring peace. An enduring peace can be built only upon Christian principles. To such a consummation we dedicate all our resources, both spiritual and material, remembering always that except the Lord build the house, they labor in vain who build it.

Your Holiness, this is a Christian Nation. More than a half century ago that declaration was written into the decrees of the highest court in this land. It is not without significance that the valiant pioneers who left Europe to establish settlements here, at the very beginning of their colonial enterprises, declared their faith in the Christian religion and made ample provision for its practice and for its support. The story of the Christian missionaries who in earliest days endured perils, hardships—even death itself in carrying the message of Jesus Christ to untutored savages is one that still moves the hearts of men.

As a Christian Nation our earnest desire is to work with men of good will everywhere to banish war and the causes of war from the world whose Creator desired that men of every race and in every clime should live together in peace, good will and mutual trust. Freedom of conscience, ordained by the Fathers of our Constitution to all who live under the flag of the United States, has been a bulwark of national strength, a source of happiness, from the establishment of our Nation to this day.

I believe that the greatest need of the world today, fundamental to all else, is a renewal of faith. I seek to encourage renewed faith in the dignity and worth of the human person in all lands, to the end that the individual's sacred rights, inherent in his relationship to God and his fellows, will be respected in every land. We must have faith in the inevitable triumph of truth and decency; faith that mankind shall live in freedom, not in the chains of untruth nor in the chain

of a collectivist organization of their lives; faith of such fullness that it will energize men and women everywhere to build with tenacity, the better social world order under self-rule. The times demand faith that is strong enough to struggle if need be for the right, that is able to endure troubles and hardships, attack and even contempt from forces of evil—and able to arise reborn and revitalized from the daily struggle. Faith leads to hope, to determination, to trust in the truth and the good, and to sustained effort to create the kind of peace and well-being sought by humble men and women in all lands and which will ultimately prevail between all nations. Through faith, the purposes of God shall be carried out in the hearts and deeds of Man. I believe with heartfelt conviction that those who do not recognize their responsibility to Almighty God cannot meet their full duty toward their fellowmen.

I have asked Mr. Taylor to convey these views and to say that I seek to cooperate with the efforts of Your Holiness and the efforts of every leader of the world's moral forces. Our common goal is to arouse and invigorate the faith of men to attain eternal values in our own generation—no matter what obstacles exist or may arise in the path.

Faithfully yours,

HARRY S. TRUMAN

Washington, D. C.

## The Holy Father's Reply

Your Excellency:

We have just received from the hands of your Personal Representative, Mr. Myron Taylor, Your Excellency's letter of Aug. 6 and We hasten to express Our satisfaction and thanks for this latest testimony to the desire and determination of a great and free people to dedicate themselves with their characteristic confidence and generosity to the noble task of strengthening the foundations of that peace for which all peoples of the earth are longing. As their chosen leader Your Excellency seeks to enlist and cement the cooperation of every force and power which can help to accomplish this task. No one more than We will hope for its success and for the happy achievement of the goal. We pledge Our resources and earnestly beg God's assistance.

What is proposed is to ensure the foundations of a lasting peace among nations. It were indeed futile to promise long life to any

happiness of God and His saints in the Church Triumphant, they can yet increase His extrinsic glory. And it is to this end that man's creation is ordered. But the souls in Purgatory, to whom the month of November is especially dedicated, are in a very real sense dependent upon us. They cannot help themselves, but in the hour of their release they will remember the prayers that freed them. It is indeed a holy and a wholesome thought to pray for the dead, and it is also a natural expression of love. Indeed a very practical test of the worth and the depth of our love for the living is the constancy of our remembrance of them in death. And it is precisely because our memories, minds and wills are so dependent on sense impressions, that we so soon neglect suffrages for the dead. But the Church considers the relief of the Church Suffering of such importance that she sets aside a month each year for their especial benefit. And, of course, they are never forgotten in the Mass, which is the focal point of the Communion of the Saints.



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We have just received from the hands of your Personal Representative, Mr. Myron Taylor, Your Excellency's letter of Aug. 6 and We hasten to express Our satisfaction and thanks for this latest testimony to the desire and determination of a great and free people to dedicate themselves with their characteristic confidence and generosity to the noble task of strengthening the foundations of that peace for which all peoples of the earth are longing. As their chosen leader Your Excellency seeks to enlist and cement the cooperation of every force and power which can help to accomplish this task. No one more than We will hope for its success and for the happy achievement of the goal. We pledge Our resources and earnestly beg God's assistance.

What is proposed is to ensure the foundations of a lasting peace among nations. It were indeed futile to promise long life to any

building erected on shifting sands or a cracked and crumbling base. The foundations, we know, of such a peace (the truth finds expression once again in the letter of Your Excellency) can be secure only if they rest on bedrock faith in the one true God, the Creator of all men. It was He Who of necessity assigned man's purpose in life. It is from Him, with consequent necessity, that man derives personal imprescriptible rights to pursue that purpose and to be unhindered in the attainment of it. Civic society is also of Divine origin and indicated by nature itself but it is subsequent to man and meant to be a means to defend him and to help him in the legitimate exercise of his God-given rights. Once the state to the exclusion of God makes itself the source of the rights of the human person, man is forthwith reduced to the condition of a slave or a mere civic commodity to be exploited for the selfish aims of a group that happens to have power. The order of God is overturned and history surely makes it clear to those who wish to read that the inevitable result of the subversion of order between peoples is war. The task then before the friends of peace is clear.

Is Your Excellency oversanguine in hoping to find men throughout the world ready to cooperate for such a worthy enterprise? We think not. Truth has lost none of its power to rally to its cause the most enlightened minds and noblest spirits. Their ardour is fed by the flame of righteous freedom struggling to break through injustice and lying. But those who possess the truth must be conscientious to define it clearly when its foes cleverly distort it; bold to defend it and generous enough to set the course of their lives both national and personal by its dictates. This will require moreover correcting not a few aberrations. Social injustices, racial injustices and religious animosities exist today among men and groups who boast of Christian civilization. And they are a very useful and often effective weapon in the hands of those who are bent on destroying all the good which that civilization has brought to men. It is for all sincere lovers of the great human family to unite in wresting those weapons from hostile hands. With that union will come hope that the enemies of God and free men will not prevail.

Certainly Your Excellency and all defenders of the rights of the human person will find wholehearted cooperation from God's Church, faithful custodian of eternal truth and loving mother of all. From her foundation almost two thousand years ago she has championed the individual against despotic rule, the laboring man against oppression,



religion against persecution. Her divinely-given mission often brings her into conflict with the powers of evil whose sole strength is in their physical force and brutalized spirit and her leaders are sent into exile or cast into prison or die under torture. This is history of today but the Church is unafraid. She cannot compromise with an avowed enemy of God. She must continue to teach the first and greatest Commandment incumbent on every man: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength."

And the second like unto the first: "Thou shalt love thy neighbor as thyself." It is her changeless message that man's first duty is to God, then to his fellowman, that that man serves his country best who serves his God most faithfully, that the country that would shackle the Word of God, given to men through Jesus Christ, helps not at all the lasting peace of the world. In striving with all the resources at her power to bring men and nations to a clear realization of their duty to God, the Church will go on, as she has always done, to offer the most effective contribution to the world's peace and man's eternal salvation.

We are pleased that the letter of Your Excellency has given Us the opportunity of saying a word of encouragement for all those who are gravely intent on buttressing the fragile structure of peace until its foundations can be more firmly and wisely established. The munificent charity shown by the American people to the suffering and oppressed in every part of the world, truly worthy of the finest Christian traditions, is a fair token of their sincere desire for universal peace and prosperity. The vast majority of the peoples of the world, We feel sure, share that desire, even in countries where free expression is smothered. God grant their forces may be united towards its realization. There is no room for discouragement or for relaxing of their efforts under the gracious and merciful providence of God, the Father of all that is good and holy, and justice will in the end prevail.

Let Us assure Your Excellency of Our cordial welcome to Mr. Taylor, your Personal Representative, on his return to Rome; and We are happy to renew the expression of Our good wishes for the people of the United States, for the members of their Government, and in particular for its esteemed Chief Executive.

PIUS XII.

Castel Gandolfo, Aug. 26, 1947.

## Russia and the Vine

JOHN S. HARRINGTON, S.J.

*Reprinted from The OREGON JESUIT\**

**“PREEMEETYEYA YADEET-YEA,”** a clear melodious voice began to chant. There was no other sound in the crowded chapel as the solemn chant continued. The words were in the old Slavonic language, akin to modern Russian. But they were the same words Christ spoke at the last supper and they had the same effect. A Catholic priest was saying Mass.

Somewhere in Soviet Russia, the same liturgy was being enacted. Throughout the world, a hundred and fifty million people belong to churches which use this liturgy. Yet only seven million of them are in communion with Rome.

I looked up at the dignified, bearded Jesuit at the altar. I could almost feel the magnetism of Calvary pulsing from this sanctuary to every corner of the earth. The prayer of Christ in the supper-room started running through my mind. “That they may be perfected in unity and that the world may know that Thou hast sent me, and that Thou hast loved them even as Thou hast loved me.”

I was watching the Byzantine liturgy for the first time. At first, the incense, the long prayers and the

deep atmosphere of mystery had magic-carpeted me to the days of the great Saints Basil and John Chrysostom. I was back in Constantinople of the early Christian era, when that city was the hub of the Roman Empire. The splendor of a great Christian civilization radiated from this new Rome. And close to the heart of this civilization was the very liturgy in which I was now sharing. In those days, power and culture belonged to the East. The haughty Byzantine capital of the world had eclipsed Old Rome in all but one respect. Old Rome was still the head of Christendom, the eternal city of the popes.

Up to the consecration, my thoughts were on a pilgrimage. Ancient and holy basilicas loomed on every side. In each, the timeless holy sacrifice went on. But today, Constantinople is neither great nor Christian. Yet Eastern Christianity is not dead. Slowly it dawned on me why this fellow-Jesuit had been ordained in the Byzantine rite of the Catholic Church. This liturgy? No mere heirloom of bygone centuries. A link with the future. Like all things Catholic: fresh, bursting with life. Here was the spot on the True Vine at

\* 516 Empire State Bldg., Spokane 2, Wash., May-June, 1947

which God would most likely regraft the separated churches of the East.

Now the priest was elevating the Discos of leavened, consecrated hosts and the chalice of Christ's Blood. I thought of the Orthodox again and smiled at the futility of Stalin's efforts to paganize them. It was pleasant to realize that Russia's iron curtain is more fragile than a tabernacle veil. At every Orthodox liturgy, those millions walled off from Christ find Christ within their walls. The world's First Catholic Priest is Rome's fifth column in Moscow. Up to now, the God-Man has played this role himself.

The choir began to sing "Dostoyno yest," a hymn of praise of the ever blessed and sinless Mother of God. Over Soviet-land, the same song daily reaches heavenward, like the trusting hand of a toddling child. No wonder that, when Mary appeared over Fatima, Portugal, in 1917, she desired that the Holy Father consecrate Russia to her Immaculate Heart and foretold its conversion. I recalled that Pius XII had made this consecration of Russia in 1942.

If you have read this Holy Father's encyclical, *The Glory of the Eastern Church*, you will understand the Church's attitude toward the oriental schismatics. I can only convey it in the portrait of a tall, white-robed father whose pensive gaze is ever eastward, along the road this prodigal took in the year 1054.

The congregation was beginning to go up for Communion. I went up, too. With a small golden spoon, the priest took a cube-shaped host from the chalice, moist with the Precious Blood, and placed it into my mouth. My distractions continued. I couldn't help dwelling on the fact that the separated churches, too, retained this sacrament—and the other sacraments as well.

The priest and the choir continued to sing. I wasn't making much of a thanksgiving. From this Catholic service, I kept drifting in imagination to the many churches in which the same liturgy was unfolding like some precious blossom. Here it was a blossom on the vine. In the dissident churches, it was a cut flower, radiant with borrowed life. How long before the severed blossom withers? Yes, Lord, there are gardeners needed in the East corner of Thy vineyard.

#### A ZEALOUS PRIEST

I understood now why Father John Ryder, the priest at the altar, considers himself a missionary. His heart is in Russia. Yesterday I had interviewed him, intending to write about his work. Our conversation had ended with a genial warning, "Don't make me a hero." I shall not portray a hero, just a zealous priest. Or, are those synonyms?

Father Ryder is English, not Russian. After successful studies in two English universities, he began a career

of engineering. Then came his vocation to the Society of Jesus. His early training was uneventful. During his theological studies in Rome, the Jesuit General allowed him to train for the Russian rite. He was ordained in that rite by a Polish prelate, Bishop Chernetsky, who is now a Soviet prisoner.

#### RUSSIAN CHANTS

Despite my reverie, I was missing nothing of the solemn drama at the altar. My eyes were on the Mass. Yet the profound reality before me made psalms of my reflections, psalms which blended lyrically into the mellow background afforded by the choir.

Have you ever heard a Russian choir? Nowhere is such harmony excelled. Rimsky-Korsakov first lent his talent to harmonizing the old muscovite chants. Other artists, such as Gretchaninov, Rachmaninov and Chernokov, continued the work. And, what was the choir singing at this moment? I glanced at the translation held in my hand. "We have seen the True Light. We have received the Heavenly Spirit. We have found that true faith, worshipping the Undivided Trinity, for It has saved us."

There were other prayers. Finally the priest, holding a crucifix in his hand, invoked a solemn blessing on the congregation. I realized that I had been witnessing a liturgy older than our own and equally Catholic.

No wonder Father Ryder is willing to give his full time to the few Russian Catholics in Los Angeles. No wonder he yet hopes to go among those other Russians who have a Catholic liturgy but lack a Catholic faith.

Some words of Pius XI which had made a deep impression came to mind. The Pope had said of the dissident orientals: "People do not realize how much faith, goodness and Christianity there is in these bodies now separated from the age-long Catholic truth. Pieces broken from gold-bearing rock themselves bear gold. The ancient Christian bodies of the East keep so venerable a holiness that they deserve not merely respect but complete sympathy."

#### PROMISE OF RE-UNION

Father Ryder was now standing at the Iconostasis ready to pass out blessed bread. As I walked up the aisle to kiss the cross the priest held in his hand and to take a piece of the blessed bread, I was still pondering the question of church unity. It occurred to me that only a miracle of God's providence could have preserved the Orthodox Church as it has been preserved. If God had not meant to re-unite it to Rome, it seemed to me He would have let it disintegrate like Protestantism. And now the hope of re-union lies mainly with these Uniate Eastern Catholics.

I ate the blessed bread, which is

intended to remove any particles of the sacred species that might remain in the mouth, and started back to my place. A glance at the congregation convinced me that most of them were deeply moved by the liturgy. I wondered what it would be like with a real Russian congregation. Russian-speaking people can follow the Old Slavonic fairly well. And the Orthodox? It had always seemed something of a puzzle why the separated churches, the very ones that denied the supremacy of the Pope, should be called Orthodox. I saw it now. The liturgy, the prayer of the church is their way of teaching. The prayer is orthodox. Every word and gesture of the liturgy is as it was before the break from Rome.

#### CULTURAL PREJUDICE

But what of the points of difference? What keeps so many millions from re-entering the fold? Prejudice? Yes, but unlike Protestant delusion, the prejudice is cultural rather than religious. To the eastern schismatics the changeless dogmas of Christianity are limited to truths taught in the first seven councils of the Church, and in the liturgy. Wasn't it the great convert Vladimir Soloviev, the Russian Newman, who claimed that the Russian church held no doctrine opposed to Catholic truth as obliging the assent of the faithful? Even the error of according the pope only a primacy of honor, denying that he is

God's vicar upon earth, is not an official teaching. It is the common belief; but it is not held as an unshakeable dogma.

By now the Mass was over. The chapel was beginning to empty. The priest was unvesting. I stayed. The spiritual beauty of this rite, the almost mystic prayerfulness, had been a holy and aesthetic tonic. My distractions, my pre-occupation with Russia, had opened vistas seldom opened to Western Catholics. Perhaps most Eastern Catholics have not yet realized the importance of their own liturgy in the supranational Catholic Church.

Catholicity is not a matter of ritual. It is a matter of living unity. It is oneness with the True Vine, Christ.

As I lingered to whisper a short prayer for Russia, long rays of morning sunlight splashed from the chapel windows. The icon of our Blessed Mother seemed to shine as the glad sunbeams melted over it. The idea of a crusade of prayer for Russia came to mind. I had forgotten that Leo XIII had, long ago, begun this crusade: the prayers said everywhere after each low Mass. But, today, prayer is needed more. How much longer can the borrowed vine-life resist atheistic communism? How much longer,—without the Vine?

The icon was still smiling. I began to wonder how an icon of our Lady of Fatima would look. My imagina-

tion fell to painting one: the Immaculate Virgin, maidenlike, yet motherly; the fascinated, but not frightened shepherd children. I was fond of the picture. Some day such an icon will be made. Its title? Our Lady of Moscow. I toyed with the thought of legendary paintings that have been said to speak. I would like to ask a question. The conversion of Russia? Would it be soon? The icon was silent; but I knew.



### *The Marshall Plan*

Contemporary history has emphasized the fact that America is acting on truly Christian principles. In binding up the wounds of war-torn countries with her ready generosity, she has adhered to the ideal Christian precept of love of neighbor as exemplified by the Good Samaritan and in proposing the Marshall plan for Europe, she has shown that her Christianity is not merely theoretical but eminently practical.

It is significant that the first three countries reported in the English press to have accepted without equivocation and with complete understanding of the plan's basic Christianity the invitation of France and England to collaborate were the ancient Catholic countries of Eire, Italy and Portugal.—Cardinal Griffin, in an interview with Helen Walker Homan, NC, August 1, 1947.

## Victime de Sa Charité

RUTH CASEY

I WAS afraid to open the envelope.

The last word I had received from Madame had been in 1939, and even then the hand of havoc had been closing upon France. Suddenly, breaking the long silence of the war, the occupation, and the Vichy regime, her letter had come:

9 rue de Prony 17e

Mardi 30 avril 1946

Ma Soeur,

*Je ne sais si vous vous souvenez de nous! . . .*

Remember them! This was something of a blow. Apparently she had not received any of my letters.

It was back in 1936 that I first came in contact with the Batiffols through Madame's daughter-in-law. She had come to this country with her husband, Henri, a professor of civil law at the University of Lille, who was doing research in America on a Guggenheim Fellowship. Her interest in American communities, particularly those of French origin, brought her to the convent on several occasions. I naturally helped her all I could. When I learned, several months later, that I was to leave soon to study in France, she was delighted and told me that she was writing im-

*The letters reporting the death of Abbe Jean Batiffol and the personal recollections of the Batiffol family were supplied to the author by a Sister of Charity, B.V.M., of Mundelein College, Chicago. Reprinted from THE MUNDELEIN COLLEGE REVIEW\*.*

mediately to her mother-in-law in Paris.

My companion and I were barely settled in the Paris Cenacle when Madame Batiffol came to call. Realizing that French society moved at a far more formal pace than American, Sister and I keenly appreciated this gesture.

Those next few weeks in Paris are still very vivid in my mind. Madame Batiffol was the perfect guide—the epitome of taste and culture and discerning appreciation. Most memorable of all our days in France was the afternoon we visited Versailles. Since her husband, Monsieur Louis Batiffol, had been curator at the palace, Madame was able to provide a wealth of facts that we would have missed under ordinary circumstances.

As I listened to Madame talk warmly of her husband's learning

\* Mundelein College, Chicago, Ill., May, 1947



and of his famous work in history, as I watched her knowingly point up the shortcomings as well as the beauties of that place of miracles, I came to an approximation, at least, of how wide and deep, and truly intellectual was the Batiffol heritage.

The climax of our visit to Versailles came while we were viewing the tiny cottage that Marie Antoinette had used as an occasional refuge from the formality of the court. Madame Batiffol turned to us and asked in her gracious yet decided fashion: "You would like to join us at home for five o'clock tea?"

#### SOULS FOR CHRIST

Just as we were gathering in the book-lined library for refreshments, her younger son came in wearing the black soutane of Saint-Sulpice. His slight build and sensitive features made him look younger than his twenty-eight years. Though I had never seen Jean before, his mother had talked of him frequently. I had marvelled when she told me of his sacrificing the university career to which his *agrégé* degree would entitle him, in order to enter the seminary. Now when I saw him, I was even more impressed with his acceptance of that most selfless vocation. Son of the historian, Louis, nephew to the scholarly bishop, Pierre Batiffol, he seemed more naturally called to the quiet realms of intellectual pursuit.

After a few minutes of conver-

sation the impetus behind his choice became evident. Jean Batiffol was imbued with a desire to win souls for Christ. Even in that brief afternoon, there were many indications of his intense devotion to this priestly ideal. American religious orders and American social movements were the objects of his special interest. I remember that Sister and I were perplexed by his question about "*les scouts*," until finally it occurred to us that he wanted information on the Boy Scout movement. As he heard the correct pronunciation of the word, delight spread over his face. "Ah, yes, that is what I want."

That single "five o'clock" visit was the only time I ever saw Jean Batiffol. Yet, ten years later, as I looked down at his mother's letter, I could see him again as he appeared that day in the library—his thin face flushed with enthusiasm. I had thought of him frequently in the intervening years, wondering if, as a priest, he had fulfilled the promise apparent that afternoon. In the letter I found my answer.

Madame's words were touchingly simple. With no mention of the hardships and degradation that all of France had suffered under the Germans she went directly to the only tragedy that had mattered to her—"We have met with a great sorrow that Faith alone can help us bear." Jean was dead.

There were very few details in the

letter itself, but she had enclosed two accounts that added to the stark outline. I turned first to the funeral oration which had been delivered at the memorial service for Jean, then to the brief letter from Doctor Chanel, who had been imprisoned with him.

In 1938, two years after our visit, Cardinal Verdier had ordained Jean in the Carmelite Church in Paris. Abbé Batiffol's priestly duties during his first year had been congenial. Curate at the lovely old church of Saint Etienne du Mont, he was also preparing for publication the theological works of Saint Hilary of Poitiers and providing religious instruction to a number of young people from the rue Mouffetard quarter.

#### ENTERS THE ARMY

With the unforgettable September, 1939, all had changed. Jean was mobilized as a lieutenant in the artillery. In France a priest is not exempt from military duty but serves in the regular Army. The thought of bearing arms must have been repellent to him. As a priest his whole desire had been to bring Christ to souls. Instead, he had been commissioned to destroy lives.

The last time Madame saw Jean was in February, 1940, when he obtained a brief furlough. Even then French resistance was rapidly crumbling. Madame epitomized the ruin that the summer of 1940 had brought

to France in the terse clause, "... then followed the *débâcle* of May and June."

On the twenty-third of June, 1940, Jean was taken prisoner and interned in Oflag XVIII A at Corinthie. Since this was an enclosure for officers, the prisoners had the minimum essentials for sustaining life, though all forms of relaxation or mental escape were severely curtailed. There were no books, music, writing paper—a bitter privation to all. Yet Jean's cheerfulness proved a source of encouragement to the others.

By 1943 he felt that he was of little use in Oflag XVIII A and asked to become chaplain of one of the Stalags, where he had learned priestly influence was scarce and badly needed.

As I read of his request, I shuddered. The Oflag must have been palatial in comparison to the enlisted men's quarters—the Stalag. Yet Jean, who had been reared in affluence and comfort, chose knowingly and deliberately. None of the horror that was to come could have been lost to him—his mind was too keen and realistic for that.

The priest put himself utterly at the disposal of his new comrades, performing the most revolting and menial tasks with easy gaiety. But beyond this self-effacing service, he gave something that was even more heartening and invaluable—his example. By his courtesy, humor and restraint, he tried to keep before the

men the fact of their human dignity.

For two years he fought to prevent their degrading surroundings from brutalizing them, but as food became ever more scarce, and sanitary conditions more foul, the task grew proportionately harder. Even Jean had to summon up a tremendous effort of will at the sight of food. He was heard to ask one of his fellow-prisoners: "If you ever see me acting in a manner unbecoming to a priest, snatching at a bit of soup or anything of the kind, please, please reprove me."

Jean's devotion was not the type to escape attention. From the first the Gestapo had seemed to sense his dynamic zeal and had watched him carefully. In order to check his influence, which grew as the barren months failed to dim his fervor, Jean was arrested in November of 1944 and brought to trial. His sentence to concentration camp was a foregone conclusion. In January, 1945, he reached the dregs in his cup of suffering. While waiting for deportation to the Mauthausen camp in Austria he was wounded during an American air bombardment.

Because of his injury he was interned in the hospital at Mauthausen rather than in the principal camp. It was here, among the living dead of that wretched enclosure, that Jean met the Doctor Chanel who later provided Madame Batiffol with many of the details of the hospitalization.

In his letter, which I was then holding in my hand, the physician merely alluded to the appalling conditions, but agony and filth and brutality stood out between the lines.

In spite of Jean's emaciated body—he had been imprisoned for almost five years by this time—he was assigned to backbreaking labor. In addition to this daily torture he immediately undertook an extensive clandestine ministry in every part of the camp. This work could only be done at night. Because of this double strain on his rapidly ebbing strength, the Abbé soon had to be moved from Block 3 to Block 1, the ward "... of the weak, the old, and those too infirm to work."

At first, Jean rejoiced at the change, thinking that he could now give his undivided attention to his priestly functions. But conditions in the new section were even more abominable than in Block 3. Each patient had to lie on the ground at night and sleep in the same blanket which he also wore during the day as clothing. This one miserable blanket was their only attire—in fact, their sole possession. Although he was forbidden, under pain of death, to exercise his ministry, Jean still managed to visit those who needed him. He even undertook to attend the contagious cases in Block 8, where each hour another victim succumbed to typhus, tuberculosis, or dysentery.

Early in March, 1945, Doctor

Chanel accompanied Jean on one of his many and risky missions of mercy.

As a doctor I found a way to go to his block and to lead him to Block 3. . . . He hurried ahead of me, and seeing his frail, wasted form draped in a blanket and walking barefoot in the mud, I thought I saw Christ going to the aid of those He loved.

Even though so weak he could hardly walk, and subject to frequent fainting spells, Abbé Batiffol tried to gather the Catholic prisoners at Mauthausen around him for instruction as often as possible. On Sundays, when the weather permitted, he sat on the ground with patients grouped about him, listening intently as he explained the Mass and commented on the Gospel of the day. "Certainly," the doctor wrote, "it must have been the way the disciples heard the words of the Master in the first days of Christianity. Needless to say, the sentinels were ready to give the alarm at the least appearance of danger. And in case of sudden questioning on the subject of conversation, each one knew in advance what to say. All precautions were taken."

#### BEATEN AND STARVED

Near the end of April the camp was alerted by the news that the lorries of the Red Cross had arrived to repatriate the French prisoners. The unit was to stop only at the principal camp; bed-ridden patients

in the hospital would have to remain till the next trip. Rather than wait, those who could walk at all tried to cover the distance on foot. Jean Batiffol and Doctor Chanel were among the company that left the hospital for the main camp. When the sufferers reached the camp to await the Red Cross, they were placed in a small, ill-smelling block where they were beaten, kicked and starved. There were no beds in Block 18; the men were compelled to lie on a strip of ground which was so covered with lice that their blankets soon became infested with the vermin. The inmates became weaker and weaker, yet the brutal treatment continued, till finally, those who were still able to drag themselves about, decided to crawl on hands and knees back to the hospital, ". . . preferring to remain fifteen days or a month more in the hell of Mauthausen rather than stay three more days in Block 18."

Abbé Batiffol was among those who tried to get back to the hospital, but he was afflicted with acute dysentery and had to leave the group in order to discharge blood along the way. They reached the hospital on May 5, the day that American forces penetrated the camp. For most of the prisoners the American entrance meant food, good treatment and liberty, but for Jean Batiffol, who had been the mainstay of his comrades through the darkest days they

would ever know, it seemed to signal his worn body, his dogged, driving energy to a halt. He died on May 7, 1945—two days after the arrival of the Americans.

The closing words of the funeral oration softened the irony in Jean's untimely death. Though he did not live long enough to enjoy the liberation, he "... had the liberty of choosing to die or not to die; he chose to die after the example of the Son of

God, in order to save the world with Him."

As I folded the thin sheets and put them back in the envelope, I thought again of the question that had kept recurring in the past ten years: Had Jean Batiffol fulfilled the promise of that afternoon?

A small, black-margined card contained the answer:

*A la memoire de Monsieur l'abbé Jean Batiffol, pretre du diocese de Paris, agrege de l'universite . . . victime de sa charite.*



### *Devil's Tricks*

If you know the Devil's tricks you can laugh at him. Now his tricks today are these: to set all the problems in other than Christian terms. He has capital and labor fighting so hard that you won't notice that that isn't the real economic issue. He camouflages the spiritual discontent of teachers and nurses so that even they think it's a matter of money that's spoiling their appetite and giving them that listless feeling. He has wives thinking a new refrigerator or a delay between babies will have the salutary effect on domesticity that only something like family prayers can really accomplish. Laugh at the Devil and feel free to examine society's diseases in your own perspective.—*Peter Michaels in THE MARIANIST, Sept., 1947.*

# *The Habit of Hell*

JOSEPH A. BREIG

*Reprinted from the CATHOLIC CHRONICLE\**

WE ARE living in the most exciting age in history, and we don't know it because we are dull.

Our writers are dull. Our dramatists are dull. Our movie and radio and newspaper people are dull.

Our Catholic journalists are dull, too. As dull as any of them. Maybe duller. Including me.

And including you; because the readers are as dull as the writers.

Catholic newspapers and magazines today ought to flame and crackle and roar.

They ought to explode upon the public with earthquake sensationalism. They should be shocking.

And the readers ought to be shocked into volcanic horror and anger. Their anger ought to blight the trees and blast the stars and blot out the sun.

I regret to say that nothing of the kind happens.

It does not happen because we are all missing the story.

Or if we are not entirely missing it we are missing the meaning and the feeling of it.

We are missing the horror and adventure of a terrible and wonderful era.

This is a period of martyrdoms—

millions of martyrdoms in a dozen nations across the earth.

It is a time of intrigue and counter-intrigue, of horrible evil and shining goodness.

Heaven and hell are locked in mortal combat, and the earth shakes from the shock of the encounter.

But nobody feels it. Nobody sees it. Nobody hears.

Suppose that you were living under Nero in ancient Rome.

And you took up your Christian newspaper or magazine and saw no mention of St. Agnes or St. Sebastian or St. Lawrence.

Or worse, suppose that what you found was a dull item mentioning in passing that a little girl had been butchered for refusing to sin.

And that a soldier had been sieved with arrows for believing in God.

And that a great man had been broiled alive for declining to deny Christ.

And suppose that you were so stupid, and the story so pedestrian, that you turned to the sports page.

Or you laid down the sheet and went to the theater, there to be regaled with silly pap about young love in a world where lust had destroyed love.

\* 510 Huron Bldg., 445 Huron St., Toledo 4, Ohio, May 30, 1947

And then you went home and went to bed, without an outcry, without a prayer, without a protest, without hefting your sword in its scabbard, without saying to yourself that by all that's holy, these abominations have got to be stopped.

#### LETHARGY EVERYWHERE

Suppose — But suppose nothing. You're doing all those things. You're living in a Nero's world, walking among martyrs, stepping daintily past abominations, and your temperature isn't rising a single degree.

You read without turning a hair of the imprisonment of archbishops, the butchery of bishops, the scientifically-cruel slaughter of hundreds of thousands of priests and sisters and laymen.

You know that nation upon nation lies groaning under such slavery as the world has not seen in a millenium and a half.

You are told of the thousand tricks by which the sacraments are carried to people under the noses of bloody tyrants, just as they were in the days of pagan Rome.

You hear about the "living newspapers" which outwit the Communist censorship in Hungary.

You are smothered under monstrous propaganda against the Pope, the Church, against everything holy and decent.

Everywhere you turn, filthy people on lecture-platforms and in news-

papers and magazines are openly conspiring against the birth of the next generation, and calling for the cruel execution of the aged and the sick and the crippled.

And what in the world do you do about it?

Oh, you buy the magazines that carry the rottenness.

You subscribe to the newspapers that condone it by hypocritically "objective" reports.

You frequent the theaters where lust is glorified and love mocked.

You smile apologetically when virtue is attacked, and vice advertised as something plausible and even admirable.

You swallow the propaganda of the hired liars who explain that they simply had to torture this helpless nun, or slaughter this undefended priest, because after all the Church has too much property—the property being hospitals and orphanages and leprosariums, where dedicated souls labor their lives out for nothing but love of the poor and the sick.

#### AND SO WE'RE DULL

And so the martyrs die unhonored and unsung and unmourned, because we're all dull.

Because we journalists haven't the flaming words and the flaming feelings to shock you out of your sick lethargy, and because you're too lethargic to be shocked.

Because we've all got used to evil;



we've got the habit of hell; we don't fly into a titanic righteous rage over the wickedness of the world.

There isn't enough virtue in our hearts, or adrenalin in our bodies, to get us up and doing.

And all over the world the filth rises to the top, because the wicked are more convinced of their wickedness than the good are convinced of their virtue.

How long?



### *In Praise of Democracy*

Your presence, Honorable Members of Congress, naturally suggests to Our mind the importance of government and the very grave responsibility resting on those whose duty it is to govern a nation. The art of governing justly has never been easy for human nature to learn.

To exploit the common people for the benefit of one individual or group is a temptation to ambitious men who have little conscience to check them; but that is not to govern. Nero's despotism was not government but oppression.

A just government recognizes that its own power is limited by the basic human liberties of those who are governed and it succeeds only when each one is ready for personal sacrifice in the interest of all.

What is true of a single nation may be applied to the larger family of nations, which today especially cannot escape close proximity and interdependence. A just and equitable exercise of legitimate government holds the key to the peace of the world. To that noble purpose—the world is more and more restless to attain it—We devote all Our energies, Our prayers, Our work.—*Pope Pius XII to a Committee of the United States Congress Studying Conditions in Italy, Oct. 1, 1947.*

# The Perfect Law of Liberty

MATTHEW A. MCKAVITT

Librarian, United States Department of Justice

*An address to the Graduation Class of the Robert T. Terrell Law School,  
Washington, D. C., June 11, 1947*

THERE is a story about the time, during the argument in a lawsuit, in which the great Lincoln opposed a lawyer who was noted for his glib tongue and shallow thinking. He would say anything to a jury which happened to enter his head. Lincoln, in his address to the jury, referring to this, said:

My friend on the other side is all right, or would be all right, were it not for the peculiarity I am about to chronicle. His habit—of which you have witnessed a very painful specimen in his argument to you in this case—of reckless assertion and statements without grounds, need not be imputed to him as a moral fault, or as telling of a moral blemish. He can't help it. For reasons which, gentlemen of the jury, you and I have not the time to study here, as deplorable as they are surprising, the oratory of the gentleman completely suspends all action of his mind. The moment he begins to talk, his mental operations cease. I never knew of but one thing which compared with my friend in this particular. That was a small steamboat. Back in the days when I performed my part as a keel-boatman, I made the acquaintance of a trifling little steamboat which used to bustle and puff and wheeze about the Sangamon River. It had a five-foot boiler and

seven-foot whistle, and every time it whistled it stopped.<sup>1</sup>

Lincoln was clever at this type of detection. Fortunately, this is not a courtroom, and more fortunately, Lincoln or any other wit cannot respond to my remarks.

As in the time of Lincoln, the world today is in desperate need of law and order. There will always be some disorder somewhere on the globe because man is a finite person, an imperfect being. However, there is a general psychological disorder in the world today. To bring the world back to balance, to peace, to order is so tremendous a task that few of us have even an inkling of its magnitude.

Yet, one must not think that we are guided by blind forces, or that we cannot share in the rebirth of peace. This is not the task of the diplomat only. There is a personal responsibility attached to the maintenance of law and order and in the struggle to enlarge it.

Life is a struggle. That appears to be a certitude. Out of struggle comes greatness, peace, genuine

<sup>1</sup> "Talking to a Jury," *Modern Eloquence*, v. 10 (1900).

happiness. No man worth his salt ever achieved anything meritorious without a struggle. So, we must face the facts as they are and work toward improvement.

#### FACES REALITY

Thus, the man of courage faces reality but regardless of how ugly, at times, appears to be that picture, he knows that he possesses some gift which he can offer the world and his neighbors in order to make that reality more bearable. Each person has been given some gift, some particular ability. Each man possesses, also, less happy, less fruitful qualities.

His responsibility to his community can be said to contain two necessary duties: first, he must strive to develop his gifts; second, he must overcome some faults while working to reduce the degree of gravity of other faults. By this method man can learn to have peace in his heart even if an atomic bomb hangs over the world. That is the road to excellence. It is an ideal, yet it is practical as are all true ideals.

Each time a man overcomes some fault he helps to reform his community, he adds to the order of the world. Every time a man develops his gifts, by work, by the inspiration of great literature, the lives of the good and great, by the inspiration of his teachers, he adds to the order of the world; he is helping his neighbor and the community. Perhaps he will

not be able to use his gifts, his accomplishments immediately. He may have to show an extreme degree of patience. Meanwhile he can polish his instruments, he can keep them shining, while he waits for the opportunity that is surely going to come in some fashion. Who knows? The opportunity may come in disguise, in an unexpected manner.

It may result from helping another person in serious trouble, a person who cannot, at the time, offer a fee for services. No kind action goes unrewarded notwithstanding what the hard, cynical man may say on the subject. You'll recall that Shakespeare said in the *Merchant of Venice*: "How far that little candle throws his beams. So shines a good deed in a naughty world."<sup>2</sup> Even if you do not seem to acquire immediate benefit for a good deed, you can be assured that you are enriching your character, that that kind act will further prepare you for the opportunity when it comes. I am a firm believer that any good knowledge, any good experience one acquires can be applied later. The man of wisdom loves learning for its own sake but he also knows, as a practical man, that he will be able to use that knowledge some day. Therefore, one must strive against the possibility of permitting the tools of trade to become rusty.

A good lawyer will try to keep

<sup>2</sup> Act V, Sc. 1, Line 90.

abreast of trends in the law. This means that he should be a frequent visitor to the law library regardless of whether he has a case calling for instant attention. The law reviews, the decisions of the U. S. Supreme Court, and of the high Court in his locality, and new tools to find the law, should certainly be scrutinized quite often.

Such a valuable practice requires an alert mind that thirsts for knowledge and hungers for justice. That man who wants to prepare himself for responsible citizenship, for the obligations and recognition attached to the professional life, for a place in the warm sun of continued spiritual and mental development, as well as worldly success, will soon discover that all these areas are open to all human beings who are humble enough to acknowledge that these desires are satisfied only with the help of an all-wise, all-perfect God Who truly loves each one of us. You'll recall that He said we could do nothing without Him.

Although we cannot know the entire will of God, we can learn from Holy Writ, interpreted by authority, that there is a higher law, the Law of God. The truly great lawyers have not hesitated to acknowledge this law, nor can any one point out, after an examination of the Bible, that God is not in command at all times, or that He does not love each one of us. God didn't make man a

slave. He gave man free will. Man is free to choose between good and evil. When he chooses evil, there is disorder in the world. When many people choose evil, they lose their freedom, they become slaves of self and chaos follows.

Therefore, with this divine support, no man need ever let many dark days of discouragement give him an unhappy outlook.

You have spent long hours in preparation for this day. You are to be congratulated for your persistence. You have reached a goal. You are at the foot of the ladder ready to ascend. Do not hesitate over-long before you grab the first rung. You have been wisely guided through intricate paths which you could not have gained without the assistance of your learned professors.

From now onward you are on your own. Your professors, of course, will always stand ready to help you ascend that ladder. It is not necessary to tell you that you have gained a certain amount of the vast accumulation of legal knowledge. Perhaps I can emphasize something else, however, which may have escaped your attention. It is the fact that you have had an opportunity to grow in character and in personality. The work you have done and the enlargement of your mental horizon have resulted in your gaining more patience, more courage, more confidence.

These are the rewards that you

can further use, further develop. It is true, also, that you have increased your personal responsibility because with learning there is an accompanying responsibility. You have more idea now of the meaning of law and order. You now know something about the history of the attainment of Justice. You know that, as social pressure forces reform, eternal vigilance must be exercised to keep intact, in order to further develop, these reforms.

#### BILL OF RIGHTS

Today, as ever, some of these reforms have been threatened. In some places there are no reforms to be threatened! Our history shows that reforms have always been threatened. In some places in the world some reforms have been extinguished. The Declaration of Independence, which has been described as the spirit of the Constitution, declares that there is a Creator, that all men are created equal, and that all men have certain inalienable rights. As ladies and gentlemen of the law, you have learned thoroughly the Bill of Rights. That Bill of Rights was attached to the Constitution for the benefit of the minorities, as some Tennessee judge has stated, because the majority always gets what it wants. He might have said that the majority is more assured of acquiring what it needs. That Bill of Rights reminds us, however, that the majority can be wrong

and these inalienable rights of the individual must be protected whether he is a member of a majority or a minority. It means that regardless of special gifts or abilities, in either group, there are certain inalienable rights of all individuals everywhere. When the U. S. Senate ratified the Charter of the United Nations, it is good to know that by such an act it raised to the stature of the supreme law of the land our obligation to promote "universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion".<sup>3</sup> Now what are these rights?

There is the right to life, the right to worship God and obey Him, the right to physical, economic and spiritual security, free from interference or fear; the right to express oneself freely, in speech, in press, in association, in art, in work and in play. There is the right to own property, and to choose property. A man has the right to marry, and the right not to marry, as well as the right of marital fidelity, and the right of parents to possess their children in unbroken homes.

These are man's natural rights. They belong to a man regardless of whether a civil power says he can or cannot have these rights. They come from God, Who is above nature. They are supernatural in origin.

<sup>3</sup> Article 55, c.

They are basically American. "There is one . . . aspect of this American culture . . . and it is perhaps the most precious of them all . . . that has survived all the storms of indifferentism and of naturalism up to this day. I mean our legal tradition. Like our political tradition, our legal tradition owes its origin directly to the medieval philosophy. Its survival from the Middle Ages, through Reformation and Revolution, is a kind of moral miracle. It was hardly affected by the Roman Law, with its Stoic philosophy that often sounds like the Christian philosophy and often uses the same terms but means just the opposite. The Code Napoleon passed it by. The result is that in Great Britain and Ireland and the other self-governing states of the British Commonwealth, and in the United States, we have a juridical philosophy in our courts and legal precedents that are derived from the Common Law, which in turn was based on the Scholastic metaphysics. . . . We have acquired a social, literary, educational and philosophical culture, however, which is essentially naturalistic and positivistic, and we have overlaid that on juridical and political forms and institutions that are essentially Christian and metaphysical in their origin."<sup>4</sup>

Now disturbances arise when a man, a group, a community, a nation

fails to respect these rights. The past has given us sorry examples of how men have permitted themselves to worship emperors and heroes. It has resulted in that governmental ex-crescence, based on exaggerated claims of superiority, called Nationalism. The basic belief behind it is that civil government, speaking for society, is above natural law. This was true of Nazism and it is true of atheistic Communism. Both are totalitarian in philosophy. Under these systems, any person, white or colored, Jew or Gentile, regardless of religion, sex or language, cannot choose to be a state slave! He *must* be one! In these systems brute force dominates, and inalienable rights evaporate. These rights must be guarded always by a spiritual idealism that teaches control of the animal appetites. This control is maintained by the higher faculties. They must be dominated by the soul, by a well-instructed mind and a well-fortified will.

#### THE TOTALITARIAN STATE

In the totalitarian state, extensive expression is given to these animal appetites. A government whose leaders are out of civilized control violate all these cherished rights. Might becomes right. There is no law and order. The ruthlessness of the Hitler state, with its long array of crimes against humanity, proves

<sup>4</sup> Rev. Wilfrid Parsons, S.J., in "Philosophical Factors in the Integration of American Culture." *Phases of American Culture*, p. 24.

that we must be ever watchful of the dictator or the philosopher whose belief is that man is a creature of the state. Our tradition teaches that the state is the steward of the people. Whether the dictator represents the extreme left or the extreme right, it means that he must violate these inalienable rights to hold his power. Then the police state is born and misery crawls over the land. Caesar tries to push God aside. Then the day of retribution arrives and the Four Horsemen take command. War, Pestilence, Famine and Death ride herd on humanity.

We cannot say that we have the perfect state. Our democracy has its defects. Yet, let him who is unhappy see the history of dictatorial tyranny on a large canvas. Nothing is more revolting than these diabolical violations of sacred personality on a grand scale. Yet, individual surrender to the baser emotions is but slightly less nauseating.

#### RESPONSIBILITY OF LAWYERS

Learning these rights and duties places the lawyer in a peculiar place of responsibility. Above all others he must respect law and order, teach law and order. The preservation of these inalienable rights means law and order. And when each citizen learns that he is accountable, that he adds his bit to the national and international happiness by assuming

this role of responsibility, then there will be more assurance of law and order being perpetuated.

It is true that many people never learned these rights nor how to develop the character necessary to respect the rights of others. The patient attempt to teach these rights, by exhortation and example, by this group of graduates, if it does nothing else, and, of course, it will achieve much more, will bring glory to this law school.

#### THE SUCCESSFUL MAN

To help you attain this worthwhile objective, I believe you will like to keep in mind the formula of Baltasar Gracian, a Spanish writer, who lived from 1601-1658. He declared in one of his essays on "Worldly Wisdom":

*In one word, be a Saint.* So is all said at once. Virtue is the link of all perfections, the centre of all the felicities. She it is that makes a man prudent, discreet, sagacious, cautious, wise, courageous, thoughtful, trustworthy, happy, honoured, truthful, and a universal Hero. Three HHH's make a man happy—Health, Holiness, and a Headpiece. Virtue is the sun of the microcosm, and has for hemisphere a good conscience. She is so beautiful that she finds favour with both God and man. Nothing is lovable but virtue, nothing detestable but vice. Virtue alone is serious, all else is but jest. A man's capacity and greatness are to be measured by his virtue and not by his fortune. She alone is all-sufficient. She makes man lovable in life, memorable after death.<sup>5</sup>

<sup>5</sup> *An Anthology of World Prose.* Ed. by Carl Van Doren. The Literary Guild. 1935. Page 614.



Again I congratulate you, your professors, and those closely associated with the Robert H. Terrell Law School. This includes, of course, your parents, spouses and friends, who shared with you the worries, difficul-

ties and hardships of school life. Let this learning bear the best fruit.

In closing I can wish you no better than by saying: God go with you. With His all-powerful help, you cannot fail.



### *Concrete Equality*

Every real American will applaud the action of Archbishop Ritter of St. Louis, who takes a very simple and forthright view of racial problems.

"The equality of every soul before Almighty God," is part of the Catholic faith, he said.

Therefore, St. Louis Catholics who threaten to fight the admission of Negro students to Catholic high schools, face excommunication if they persist, the Archbishop said.

This attitude is not new, of course. The Catholic Church has always held this doctrine.

But it is gratifying to find the Archbishop laying it down so bluntly and positively.—WAGE EARNER, *Detroit, Mich.*, Sept. 26, 1947.



## THE EDITORIAL MIND

### *Wise President*

THERE may be an honest difference of opinion about the wisdom of some of President Truman's acts but men of good will and sane judgment everywhere must agree that he was very wise in sending his personal representative to Pope Pius XII to gather for his guidance and assistance "various views and impressions concerning existing conditions affecting peace and the relief of distress." The President may send other emissaries to other men of good will for the same purpose. He has shown a commendable zeal in doing all that he can as the head of a great nation for the furtherance of world peace.

Mr. Truman may search everywhere but he can find no one more interested in and devoted to peace than the Roman Pontiff. That is quite natural, for the Pope's office makes him the Vicar of the Prince of Peace upon earth. A review of his pontificate reveals how sincerely he has fulfilled his high mission. Had world leaders heeded his counsel in 1939 we would have been spared the agonies of World War II. Inherent in Mr. Truman's dispatching Myron Taylor to Rome is the knowledge

that Pope Pius can do more than any other being in lifting the shadow of war that again darkens the world.

It is regrettable that some loud-mouthed, small-minded Americans take exception to the President's wise policy. But their pretended fears cannot stand in the way of papal and presidential cooperation for world peace.—THE CATHOLIC UNIVERSE *Bulletin*, Cleveland, Ohio, Sept., 19, 1947.

### *The Holy Souls*

THE reasonableness and beauty of the doctrines encompassed in the commemoration of the Feast of All Souls cannot but bring encouragement and consolation to Catholics.

The Church has always taught a concern for the departed. Her doctrine of Purgatory has come down through the ages. Appreciating the Infinite Holiness of God, Catholics have never presumed that the average member of the Church militant, with his frailties, falls, repentances, but withal the sincere desire to do God's will, could claim immediate access to the eternal peace of God's Presence. Neither do they heartlessly as-

sume that eternal perdition awaits the honest though sometimes feeble efforts of the good-willed. A medial state is reasonable, and defended by Scripture and Apostolic belief, where purging and penitential suffering purify souls and supplement what was left lacking for their perfect love of God by heedless neglect or culpable indifference during life.

It is the Church's consoling teaching that our prayers and good works can be applied as suffrage to shorten the purgatorial sentence of those who die with venial sins unrepented or the temporal punishment due to sin uncanceled. It is based on her doctrine of the Communion of Saints, that happy revelation that a golden chain of helpfulness links the members of the Church in Heaven, the Church on earth, and the suffering souls in Purgatory.

Unceasingly the Church keeps urging the faithful to be mindful of the dead. Her liturgy overflows with impressive intercessions for the dead, in Masses, offices and obsequies. She exhorts the people to have the Holy Sacrifice offered for their departed ones, to remember them while assisting at Mass, to pray and perform pious works in their behalf and even encourages the "heroic act" by which the merits of a lifetime are forfeited to be applied to the souls in Purgatory. The month of November is dedicated to the faithful departed. All Souls Day, the second of Novem-

ber, is given equal privileges with Christmas in that these are the only two days on which a priest may offer the Holy Sacrifice three times.

The great emphasis in Catholic teaching on the doctrine of Purgatory and the duty of the living to pray for those gone before, parallels the great prompting of every human heart to retain and reciprocate the love of dear ones even after death. It softens the sense of loss and safeguards against the dismal feeling of abandonment which comes with the conviction that death ends all.

Through the ears of faith it is easy to imagine the echo of the cry which the Church's prayer pictures the souls in Purgatory voicing: "Have pity on me, have pity on me, at least you, my friends."—THE EVANGELIST, *Albany, N. Y., Nov. 1, 1946.*

### Prices and Profits

**S**TEADILY mounting prices, that are causing families distress and apprehension because of the serious pressure of living costs, represent just as much a moral problem as an economic problem. Grave responsibility rests upon those who set or mark up these prices, on account of the effect that this has on families and individuals.

Excessive profit taking, particularly in essentials such as foods and clothing, represents an injustice, besides

dishonesty. Producers are part of human society just as much as the consuming citizen, and the former have their obligations to the society in which they live and to public welfare just the same as the individual has; in fact, we may say that they have a graver responsibility, because they have taken upon themselves the task of providing essentials of life to the community. They are to be condemned, obviously, if they try to gouge the very public that they set themselves up to serve.

To operate on the basis of "get it while the getting is good," as some express it brazenly, is both fallacious and unmoral. Such an attitude is a disgustingly selfish intent to fleece consumers for greedy gain. It cannot be justified under any pretext. Such an operator or producer is inimical to society. Just as reprehensible and false is the excuse of supply and demand, or the volume of money in circulation. That is just sheer coveting our neighbor's goods which in this case are his money, and the intent, on the basis of both ideas, is to profiteer on our neighbor's needs and possessions.

To settle the whole matter with a wave of the hand and a bland statement that higher wages are the sole cause of the present, very high cost of living is as absurd as to offer a single cure-all. The producer is entitled to a just profit, just as the worker is entitled to a living wage.

But both must remain within the bounds of what is just—and the emphasis in the whole situation is on the word justice.—CATHOLIC ACTION OF THE SOUTH, *New Orleans, La., Aug. 7, 1947.*

### *Russia's Dangerous Game*

WHO stands to gain by worldwide confusion? Who profits from a paralyzed United Nations? Who benefits from a starving Europe? Who is helped by chaos in Germany? Who gains by border warfare in Greece, by a divided Korea?

Soviet Russia, of course. Incredible as it may seem to the millions of men and women who, on V-J day two years ago, looked forward hopefully to a new era, one of the victorious allies does not seem to want it that way.

Europe is still prostrate after two years of peace. The United States offers assistance. Russia refuses to participate in the plan or to let its puppets take part, although the puppet nations are starving.

The United States, Britain and France meet to discuss plans for reviving Germany. It is evident, at last, that Europe cannot prosper around a dead Germany. The Russians denounce the plan. They say it is in violation of the Potsdam conference agreements. They say this despite the fact that they are the

prime violators. They have blocked every attempt to treat Germany as an economic unit, as agreed at Potsdam.

There is border trouble in Greece. Russia prevents any action to stop it or to protect the sovereignty of that country. There is internal trouble in most of the nations of Europe, stimulated by the minority Communist factions that take their orders from Moscow. There is trouble throughout Asia, stemming from similar forces.

It would seem that Russia does not want peace; that she does not want the U. N. to work; that she does not want the European economy restored; that she wants trouble — trouble everywhere. Why?

Here is the answer as stated by

the experts of the legislative reference service of the Library of Congress in an objective, exhaustive study made at the request of the Senate Foreign Relations Committee:

"The summit of Communist hopes and aspirations is, as in Lenin's time, a complete change in the world's political, economic, social and cultural aspirations, and at the base of the Soviet foreign policy lies the desire to make the world safe for communism and sovietism."

Confusion, chaos, terror and disorder—these, the Russian leaders evidently believe—will help "make the world safe for communism and sovietism."

It is a dangerous game. — THE CATHOLIC OBSERVER, *Pittsburgh, Pa.*, Sept. 18, 1947.



### *Episcopal Authority*

A bishop's authority as ruler and pastor of his people, his power "to bind and to loose," come to him from God through the one and only source of spiritual jurisdiction on earth, the Pope. Deriving his Orders and his Mission through the unbroken line of succession back to Saint Peter, named by Christ Himself as Head of the Church, the bishop shares in the Apostolicity of the Church. By virtue of his consecration and appointment to a diocese he becomes the divinely chosen ruler of the faithful within its confines in all that concerns their spiritual well-being. His Office is, consequently, of unique importance, transcending all merely political and lay dignity, even the highest.—*From Pastoral on CHRISTIAN EDUCATION OF YOUTH, By Most Rev. Finbar Ryan, Archbishop of Port of Spain.*

## *Pius XII to the Semaines Sociales*

*A letter from the Holy Father to Charles Flory, President of the General Committee of the Semaines Sociales (Social Weeks) de France.*

WE HAVE read with great interest your report of April 6, in the course of which you favor Us with an account of the very admirable work in progress in the *Semaines Sociales de France*, along with the program of your next session which is to take place at Paris.

In this report you recall the fact, of which We were already aware, that Our letter of last year to the *Semaine Sociale* of Strasbourg had provoked some controversy, some of it even political in character. This would seem to make it plain that certain circles are inveterately prone to discover in the directives of the Popes just so many attempts to meddle in the purely political questions of the day.

For a case in point, Our remarks on "nationalization" were so interpreted. As a matter of fact, We were treating the subject here on a much higher plane. There was no question of the moral liceity of nationalization insofar as it furthers the material welfare of the nation. Under the aspect of a requirement of the common good, its liceity had already been treated in the Encyclical *Quadragesimo Anno*, as well as by Ourselves in Our address to the Italian Catho-

lic Workers' Associations on March 11, 1945.

Contrariwise, the question as it bore directly on the objective of the *Semaine Sociale* of Strasbourg was to find out whether nationalization afforded an appropriate instrument of national unity and community spirit. The problem with which We were faced called for the most energetic possible development of "unitary or cooperative associations"—for there was question of these, as the context clearly indicated. In addressing Ourselves to this subject, We had at heart the promotion of little and medium business; and We repeated simply what We had enlarged upon in greater detail under other circumstances. There was consequently no need of further elucidation, even aside from the fact that Our conclusion derives quite naturally from the principles of the Church in matters social, as they have been expounded from time immemorial, independently of any special contingencies of party politics or vocabulary.

The same is true of Our position with respect to professional or "corporate" organization, which has also been made the object of sundry and conflicting interpretations in

public disputes—in some cases, perhaps, because of misunderstanding. Here also Our position is identically that of the Encyclical *Quadragesimo Anno*, safely above all reproach of interference in the purely political affairs of our times. But this social doctrine may well provide our generation with a highly pertinent object lesson and orientation.

#### EMPLOYER AND EMPLOYEE

Over and above the distinction between employer and employee, which threatens more seriously every day to become a pitiless separation, there is human labor itself: the work to be done, the job to which every man contributes something vital and personal, with a view to supplying society with goods and services adequate to its needs. It lies in the very nature of labor, understood in this sense, to draw men together in a genuine and intimate union, and to restore form and structure to a society which has become shapeless and unstable. This in turn would infuse new life into the relations between society and the state.

By contrast, those who would make of society and state a mere conglomeration of laboring-men, disregard the fundamental nature of labor and civil society. Labor is emptied of its real meaning and denied its inward unifying power. In the last analysis, these people are not here planning to organize men—la-

borers considered as men—but to heap up a gigantic sum of incomes in the form of salaries or wages. The danger that economic forces may control the State, to the serious detriment of the general welfare, is every bit as serious in this instance, as when the State is subject to the dominating influence of capital.

We are happy to approve the theme of the coming session at Paris: "Social Catholicism Looks at the Major Trends of our Times." We have already had frequent occasion to treat this theme Ourselves, orally and in writing. It is a pleasure to send you Our best wishes for the success of the judicious program you have arranged for its discussion. The quiet atmosphere of your Catholic Institute, so deeply imbued with devotion to faith and science, should prove favorable to the serious study and solution of questions which today, unfortunately, are only obscurely grasped, by reason of the fact that they are abandoned to the passions of the mob, sometimes even to those of the street.

All the conference-subjects included in your program are of consequence and require urgent attention. It is just as important to throw light on present problems from an exact knowledge of the past, as it is to clarify enduring principles. These latter become brighter and more incisive with every fresh attempt to reduce them to practice and to apply

them in constantly varying circumstances. We hope, therefore, that you may reap a rich harvest from the first two sections of your program.

Considering, however, the impatience with which a sore-tried humanity yearns to find ways and means of improving its lot, you have rightly decided to close with a section more immediately practical, designed as a logical consequence of your previous discussions, and concluding with the satisfactory answer to these yearnings of mankind.

#### PRODUCTION

Touching this third section, We should like for Our part to emphasize a point on which sensible people today are generally agreed, namely, that the highly important question of dividing up the so-called "social product" has by this time received sufficient treatment. A more urgent problem requires our immediate attention. We must make sure that goods are made available for the use of men, and in increasing quantities. In a word, production is the problem of the hour.

It is not enough to keep repeating the facile slogan that "what is most important is to produce." Production itself is also a human achievement. Goods are produced by men and for men. Production is in itself eminently a question—and a factor—of order, and of the genuine order which obtains among men. But a just

regulation of production cannot fail (less than ever under present-day circumstances) to take account of the principle of state intervention stressed by Our great predecessor, Leo XIII.

On the other hand, it is clearly our bounden duty today, when the former propensity for the "hands-off" system of *laissez-faire* shows serious signs of weakening, to beware of plunging to the opposite extreme. In organizing production, we must guarantee full weight and directive influence to the principle, advanced time and again in the social teaching of the Church, according to which the activity and services of society must play a merely "subsidiary" role, aiding or supplementing the activity of the individual, the family and the profession. We trust that the third part of your *Semaine Sociale* may be developed within the clear perspective of this concept of production and of its just regulation.

The present hour, from whatever standpoint it is viewed, summons the faithful to exert their every energy to render its maximum of efficiency and of practical results to the social teaching of the Church. It is an illusion to imagine, as some people do, that anticlericalism and anti-Catholic fanaticism can be disarmed by confining the principles of Catholicism within the domain of private life. This "minimalist" attitude would, on the contrary, merely afford new pretexts to the enemies of the



Church. Catholics will maintain and improve their positions in proportion to the courage they display in converting their intimate convictions into action over the entire range of life, public as well as private.

With paternal affection, to the end that the *Semaine Sociale* soon to open at Paris may prove itself worthy of the long series of its predecessors, we

accord to you and to all those who take part in its sessions, especially to the committee in charge—in guise and token of a *datum optimum et donum perfectum descendens a Patre luminum*: a best gift and perfect present from the Father of Lights—the Apostolic Benediction you have requested.

*From the Vatican, July 18, 1947.*



### *Christ the Worker*

If social justice and charity reign in the hearts of men, workers will not only cease to feel weary of the position assigned them by Divine Providence in human society; they will become proud of it, well aware that every man by doing his duty is working usefully and honorably for the common good, and is following in the footsteps of Him who, going in the form of God, chose to become a carpenter among men, and to be known as the son of a carpenter.—*Msgr. E. V. McCullough in THE SOUTHERN MESSENGER, Sept. 11, 1947.*



### *Peace in Our Day*

There is no better doctrine to teach men or nations how to live at peace with their neighbors than the gospel bequeathed to us by Christ. The hour has struck when, under the menace of atomic warfare, man must revert to God or deliberately commit suicide.—*Tibor Eckhardt in THOUGHT, September, 1947.*

# Demands of Art on Us

ROBERT B. HEYWOOD

*Reprinted from TODAY\**

THE work of art can make demands on us, and this by reason of its very being. Fortunately, or unfortunately, we are in a position to refuse or accept the challenge which is given to us by every genuine work: we can choose to ignore beauty if we are so inclined; or we can dull our senses and our minds until we know it not.

Let us assume (though it is a wild assumption) for the purposes of analysis, an ideal situation. Let us assume that we have before us a genuine work of art, a truly beautiful creation; and, let us assume that we—the receivers of this beauty—are in an almost ideal, if not angelic, condition, untampered and unincumbered by the many vicissitudes which go to complicate everything human and real.

Given these fanciful conditions, what could the work of beauty rightly expect of us? I think it might, without overstating its case, demand the following from us:

First, a sense of humility. This is the most obvious thing which is demanded. Humility is a great virtue in every sphere; but in the realm of art it is also of great importance: because if there is anything that we

are really and genuinely proud of it is *our taste*, our wonderful, infallible taste to know what is beautiful. There can be no argument about taste because we are all so sure, so dead sure that we are right and everyone else must be wrong.

If we would just stop for a moment and look at the work of art with humility, realizing that we have been wrong before and can be wrong again about art, then we may approach the work with proper attitudes and respect. If we start out with a sense of our own insecurity (instead of our infallibility) we are much more likely to conclude with some real, genuine, humble sense of sureness.

The second thing which a work of art may demand of us may seem almost as strange as the first. The genuine work of art may demand of us *reverence*.

Reverence is a virtue which is not completely separate from humility; for the truly reverent man is the truly humble man. Yet if we are to have any genuine response to being (and we think, of course, of the being of the work of art) we must have these virtues.

"The man who lacks reverence,"

\* 638 Deming Pl., Chicago 14, Ill., Mid-February, 1947

writes Dietrich von Hildebrand, "because of pride and arrogance approaches everything with conceit and presumption, imagines that he knows everything, that he sees through everything. He is interested in the world only in so far as it serves his self-glorification, in so far as it enhances his own importance. He does not take being seriously in itself and he leaves things no spiritual room to unfold their own essences. He thinks himself always greater than that which is not himself. The world holds no mystery for him. He treats everything tactlessly, with easy familiarity, and everything seems to him to be at his disposal. To his insolent, conceited gaze, to his despotic approach, the world is sealed, silent, bared of all mystery, deprived of all depth, flat and limited to one dimension. He stands in desolate emptiness, blind to all the values and secrets of being, circling endlessly around himself." (*Liturgy and Personality.*)

The whole secret seems to be (in the realm of art as in other spheres) to grasp what von Hildebrand calls our true "metaphysical position" and live in it.

When we approach a work of art, do we really appreciate our true position: do we recognize ourselves as fallible human beings who, perhaps, do not comprehend everything at a glance? Or, do we take the attitude that "if I can't get it at first, it isn't worth getting?"

If we take the latter attitude toward works of art, then I would say that the work of art has a right to cry out against us and say that we do not recognize our true metaphysical position, that we are lacking in reverence for being.

Are we really willing to leave ourselves, in reverence, open to the greatness of a true work of art? Are we willing, even, to leave a place for some mystery? are we willing to leave place for the "inconceivable depths" which may gradually reveal themselves in the great work of art?

If we are not willing to wait, in all reverence, for the answers to these questions, then I'm afraid that we will never understand art; and—still less—will we ever understand the depth and richness of the created world of the Divine Artist.

#### INTELLIGENCE

It takes, then, both humility and reverence to approach a work of art. The third demand is intelligence. Art has something to do with the mind: it can make demands upon our intelligences. This demand upon our intelligences is perhaps even more difficult than the other dispositions.

Even if we are able to conquer our lesser instincts and approach being with true reverence and humility, it may still be difficult for us to approach it with a free mind, an open mind, a mind that is ready to ponder and to work.

Now I do not say that all works of art demand that we ponder and work. Sometimes (it is quite gratuitous) the artist is able to create a truly impressive work which we can comprehend immediately. But, more often than not, the great work demands some labor on our part.

The work that was created by the mind of the artist demands some work from our own minds. We must cooperate.

If we don't, we will be fooled; we will give in, and we will betray our lack of reverence and humility. We will say: "Oh, that work has no effect upon me. I just don't see it at all. Oh well, '*De gustibus.*'"

#### RESULT

If we take this emotional attitude (for ultimately it is emotional) toward art, we will give up before we even start and we will be satisfied with the plaster statues of Barclay Street, the poetry of Edgar Guest, and the blue paintings of advertising calendars.

If you want to "leave your mind alone" in the realm of art, then please be content with these things. But if you ever hope to penetrate the significance of beautiful works, then be prepared to use the mind; be prepared to work and to ponder, to be perplexed and puzzled. And do not forget what Hopkins said about the mind—that it has *mountains*:

*"O the mind, mind has moun-*

*tains; cliffs of fall  
Frightful, sheer, no-man-fath-  
omed. Hold them cheap  
May who ne'er hung there."*

Since art does have something to do with the mind, we have to be ready to challenge the "mind-mountains"; and we must not hold cheap or belittle the problems and perplexities which confront us.

The work of art also demands our imagination. Beyond those insights which our minds give us, we must be willing to accept flashes of imaginative insight into a complicated artistic structure.

Imagination allows us to see things not only as they are related by the cold light of logic but as they are spirited by that element which we call "poetry." When the poet says: "I measure out my life with coffee spoons"; or when the painter depicts a milkmaid within the eye of a cow; or when the magician decides to confront us with a strange dissonance: perhaps all these things are strange and bewildering to the mind alone. And yet, maybe, with a little effort, with a little use of our imaginations, they can be comprehensible.

We may even be able to see that occasionally poetry defies mere logic, that there sometimes exists a realm of the supra-logical which does not deny (but somehow transcends) the purely logical.

Reverence, humility, intelligence, imagination: what more, possibly

can the work of art demand of us? The work of art will reply, "I demand of you patience."

Patience may be a poor virtue, but it is a necessary one. If we expect that the work of art will reveal itself completely and totally at first experience, we will be deceived. But if we have the patience to come back again and again, ready to accept our limitations and our failings, then perhaps ultimately we will be entitled to some sort of judgment about a work of art.

It is so easy (and so simple) to take the easy way out and make a quick judgment of a work of art. Patience, especially in this realm, is hard to come by; and we are tempted to make snap judgments and come to easy conclusions.

All problems are solved more easily if we simplify them. But to make a false simplification of problems is no real solution; and, in our over-simplification, we display not our patience or our fortitude but our obvious lack of courage.

"If we insist on regarding things as being as simple as we would wish them to be," writes one critic, "we are doing violence to the truth—and, alas, probably to men who have the truth."

Most things worth while in this world are not too simple, and if we falsify or over-simplify we are doing violence to being. We are putting the world in our pockets, only to discover

that we didn't get the right change.

Beyond these right dispositions which we have mentioned, the work of art can demand of us a certain knowledge of techniques. We should have at least a minimum of technical understanding of the work which we are considering.

#### TECHNIQUES

This can be insisted upon without falling into the opposite error, which is to explain away works of art in terms of technique. In some cases, even, a too elaborate knowledge of techniques will be an actual hindrance to a real appreciation of a work. Be ready to admit that an appreciation of technique in any given art may add immeasurably to our understanding. Also be ready to admit that *no* technical explanation can ever be a *complete* explanation of a work of art.

If you are only interested in "sprung rhythm" you will never understand the poetry of Hopkins; if you are only interested in the use of paint you will *never* understand Marc Chagall; if you are only interested in tonal systems or scales or notations, you will not understand Paul Hindemith!

In other words, what is demanded is a comprehension of the whole of a work of art, a penetration (if you will) into its very being. Look to the being, and the rest will take care of itself.

There are many more things which the work of art could demand of us. We might talk about a sense of humor, a sense of proportion, a sense of dignity, etc. But ultimately these things might well be reduced to the several elements which we have already discussed.

If you have a true sense of humility, there is room for humor. If you have a sense of reverence, there is dignity. If you approach a work of art with intelligence and imagination, there is a sense of proportion.

Our listing of the demands of the work of art are hardly exhaustive, but they are suggestive. All we have really been trying to say is that a work of art—like so many other human things—demands that we be whole human beings, that we be willing to respond on every level of our sensibilities.

Obviously, such a demand cannot be made in the name of art alone. Such a demand can only be made by

virtue of our position as creatures in the whole hierarchy of creation. Yet, if we recognize our true role in the plan of things; then our response to art (as well as our response to all being) will be characterized by those genuine, human reactions which should make fruitful our response to the entire realm of being.

What then, does a work of art expect of you? It expects that you approach it in wholeness, not emphasizing "this" or "that" for the sake of your own petty concerns; it demands that we respect the being of things, and that we see individual beings in relation to the whole. This even means that we see the entire realm of art in relation to a larger, greater world: that we are ready—as Hopkins says in his passionate words—to

*"Give beauty back, beauty, beauty, beauty back to God, beauty's self and beauty's giver."*



### *Still Against Communism*

If the fact of our having said that war against Russia in the name of anti-communism would be as morally unacceptable and politically dangerous as war against the Western powers for the triumph of communism, leads someone to believe that this means that we are no longer decidedly opposed to materialistic, atheistic communism, this is not the concern of *l'Osservatore Romano*, but a matter of the way other people reason.—*L'OSSERVATORE ROMANO, Vatican City, June 28, 1947.*

# Graduated Family Wage

FRANCIS J. CORLEY, S.J.

Reprinted from SOCIAL ORDER\*

**D**URING several years I have had a problem concerning Family Allowances for which no solution seemed available. According to the recommendations of Pius XI, the worker was to be paid a wage which "must be sufficient for the support of himself and of his family." It seemed that Pius was recommending that wages be set at a level which would maintain the "normal" family in all of its domestic needs.

Yet such a wage, however it might be determined, would be economically unsatisfactory in the United States. If the wage were set, as has often been recommended, for the needs of a family of four, the benefits derived from such a wage would vary greatly.

There are in the United States at the present time more than 12.5 million families which consist of only two persons, and another 7.7 million families of only three persons. That means that more than 20 million of the 35 million families in the country would be receiving more income from a family wage than was actually needed for the members in the family.

The 6 million families consisting of four persons each would be receiving the proper amount, while the 8.5 million families with more than four

members would receive considerably less than they actually needed.

Such an arrangement, moreover, would be economically wasteful inasmuch as many families, which are potentially high consumers, would be restricted in their purchases by limited income, so that manufacturers would not be selling as large amounts of goods as would otherwise be the case with universally adequate wages.

On the other hand the recommendation which Pius XI makes in a later paragraph of *Quadragesimo Anno*, recommending that an "increased wage be paid in view of increased family burdens," seemed utopian for the United States. There seemed little likelihood that many businessmen in this country would pay an increased wage to any of their employes merely because the employe had a larger number of dependents. It seemed to me that if such a procedure were to be introduced, it would be likely that wage earners with a large number of dependents would be laid off.

Consequently a system of Family Allowances seemed to be the only feasible method of equalizing family income with family needs. In this way wage earners could be given sup-



plemental income which would help them to bear the added financial burden of a large family when their wage allowance was unable to do this.

Yet it seemed clear that both Leo XIII and Pius XI considered Family Allowances to be at best a *temporary* measure, which should be eliminated as soon as the family wage could be established on a just basis. There seemed to be no warrant in the Papal program for the permanent system of Family Allowances.

The dilemma then was: It is impossible on the one hand to give equitable distribution of income by the establishment of a family wage; yet on the other hand the system of Family Allowances, which would tend to equalize income and expenditures, could not be considered as a permanent solution.

#### POSSIBLE SOLUTION

In a recent statement of the Australian Hierarchy, however, a solution to this dilemma seems to have been reached. Apparently the Bishops take the statement of Pius XI "an increased wage is paid in view of increased family burdens" to refer, not precisely to the cash wage which the worker receives directly from his employer, but rather to his total income, wage and Family Allowances.

In a booklet entitled "Pattern for Peace" the Australian Hierarchy places first in its 21-point program of social reconstruction the following

recommendation: "We recommend that there should be economic security for large families through payment of the graduated family wage and the ownership of the family home."

A graduated family wage sounds very much like Pius' expression "an increased wage is paid in view of increased family burdens."

In describing the graduated family wage, the Bishops say: "The method suggested would scientifically fix the Basic Wage on the full amount needed by the *single* man or woman. The same wage would be paid irrespective of the sex of the worker. As soon as the male worker married, he would receive an increase in his wage to the full amount necessary to provide for his wife in addition to himself. On the birth of each child, there should be a further increase to fulfill the same purpose."

And furthermore: "So that there would be no incentive for the employer not to employ married men with families, the employer himself *directly* would pay the same basic wage to *all* his employes, married or single. But employers would, at the same time, contribute to a national equalization fund (by a method similar to the present "pay-roll" tax) out of which the various endowments would be paid to married men."

The secretary of the Australian National Secretariat of Catholic Action, Mr. B. A. Santa Maria, remarked in a letter of February 26,

1947, that "the Hierarchy stands for the principle that as much as possible the Family Wage should be paid from the resources of private industry, even if the distribution of child endowment, for purposes of administrative efficiency, is undertaken by the Government.

"This is partly true of the present arrangement, since the fund out of which child endowment is paid is made up from two sources—

"a) from a pay-roll tax, whereby the Federal Government levies a tax on the pay-rolls of all firms which pay over £60 weekly in wages;

"b) from consolidated revenue.

"We are naturally for the extension of the pay-roll tax principles."

#### PRESENT SYSTEM INADEQUATE

It is the intention of the Hierarchy also that the Family Wage should be scientifically graduated according to family requirements. For this purpose the Basic Wage is to be set at a wage sufficient to supply the needs of a single man. This amount is to be paid directly to all employes, irrespective of their marital status or dependents.

This is an important difference from the present system. The basic wage at present, although it is theoretically intended to supply the needs only of a single man, has been used for all practical purposes as a wage sufficient to support three, since Family Allowances begin only with the sec-

ond child. The Hierarchy's campaign, consequently, is for a practical recognition of the basic wage as sufficient only for the needs of one person.

The Hierarchy's recommendation differs from the present system also in that an allowance is to be paid for the wife's needs as well. At the present time there is no such arrangement in Australia.

Finally, there is included in the Hierarchy's program a determination to have the allowances increased until they will completely supply the needs of a child. The amounts paid at present can do little more than *aid* in a child's support.

The statement by the Australian Hierarchy is of significance chiefly because it is a forthright declaration that the income of a worker should be sufficient to supply all the needs of his own family—in other words, that income should be a relative, not an absolute, amount and should be determined much less by the economic value of the worker's contribution and much more by his own and his dependents' economic needs.

It is a clear recognition of the principle that the contribution of a worker's entire available time to an employer merits the return of entire sustenance for himself and all his dependents. This would not exclude, of course, contributions from other members of the family, especially older children, contributions clearly recognized by the Papal documents as

possible sources of family income.

Two things are significant about these recommendations of the Australian Hierarchy:

1. The Hierarchy has identified the term "graduated family wage" with the stipulation of Pius XI, that "an increased wage be paid in view of increased family burdens."

2. They have recommended that the Family Allowance provisions which have been in force in Australia for more than twenty-five years be changed from a Federal system to a system of income pools managed by private industries.

The second of these merits separate investigation and treatment because it will be interesting and valuable to

know the reasons, aside from the single principle of subsidiarity, which have impelled the Hierarchy to recommend taking the financing and administration of Family Allowances out of the hands of the Australian Federal Government.

But the first observation is probably more important, inasmuch as it gives warrant for stating that Family Allowance systems should be considered not only as a permanent fixture in the Papal program for social justice but as a part of a worker's wage rather than as a supplementary income given to him as a bonus or gratuity. If this latter is the case, it will be a strong selling point with the American people.



### *Minimum Wages*

The time has come to accept the truth that those who earn less than a subsistence living are a liability to society. Modern society must pay this bill, either through subsidies, grants-in-aid, or social loss through destitution. As business, meaning the national economy, must pay this bill anyway, why not pay it at the source through adequate wage-hour legislation?—*Robert W. Johnson, Chairman of the Board, Johnson and Johnson, at Catholic University, July 9, 1947.*

# Constitutional Principles and Postulates

*Translated from Italian and Polish by*

**J. EDWARD COFFEY, S.J. and WALTER DUSHNYCK**

## Introduction

THE Constitution should furnish the groundwork of political life and the social system. Its very principles should be solid and sane from the philosophical as well as the moral viewpoint. Its spirit should correspond to the national character and Christian ideology of the people, and its provisions should take into consideration the real present needs of the country.

In a democratic state, the Constitution should express the real will of the people who want their new legal system to operate under laws which are fair and just. Since the State and its organs are designed for man, the Constitution should be so written as to enable citizens to achieve their full development unhampered in the political and social community. This can be accomplished only when the Constitution takes into account the nature of man and his natural rights.

It is true that the Constitution in itself is not the last word on everything. It has to be completed by

*Text of a memorandum of the Polish Episcopate concerning the new Polish Constitution, submitted by Bishop Choromanski to the Government. Reprinted from GLOS KATFLICKI<sup>1</sup> (CATHOLIC VOICE). The "postulates" were reprinted from OSSERVATORE ROMANO<sup>2</sup>.*

statutory legislation. It must be applied in the administration of the State. But it does serve as a point of departure and orientation for the structural renovation of the Republic. The people, therefore, are waiting for the new Constitution and will rally to it loyally provided they sense in its articles and spirit the beating of a Polish heart and the presage of a new and happy Poland.

In view of these expectations, and under direction of the great moral and religious principles so naturally bound up with the drafting of a Constitution for Catholic Poland, the Bishops consider it their duty as priests and citizens to call attention once again to the following principles and concrete Catholic postulates:

<sup>1</sup> Poznan, Poland. April 20, 1947.

<sup>2</sup> Vatican City. May 19, 1947.

## I

## Source of Law and Authority

Belief in God implies the recognition of His will, or in other words, of the existence of divine laws in the world. Some of these laws are inscribed in man's heart and can be discerned by human intelligence: we call them the natural moral law. Others, promulgated for mankind by God directly, are called positive divine law. Both these bodies of laws obligate also the State, which is not the sole arbiter of morality nor the exclusive source of authority. The State, furthermore, is not an end in itself, but a part of the moral order instituted by the Creator for the benefit of all mankind. Though God's moral law limits the competence of State authority, yet this limitation is neither a detriment nor an obstacle, but rather a solid foundation and firm support for political power. According to the Christian notion, the Constitution derives in the last analysis from God's will, which is the primary source of all authority. We submit the following

Catholic postulates, emanating from this principle:

1. The Constitution of the Republic must take as its starting point the principle that the life of the citizen as well as that of the State should be made subject to the moral law by positive enactment as it is by nature's edict.

2. The Republic, as the social and political community of the Catholic Polish nation, must be defined in the Constitution as a Christian State which recognizes God to be the Sovereign Lord of all mankind, participates in religious worship and respects the Catholic conscience of its citizens, aiding them in the practise of their faith towards the achievement of the destiny, marked out for them by God.

3. The Constitution must reassert the concept of legality and moral probity in public life, provide against abuse, anarchy and the pressure of irresponsible elements.

## II

## Man in State and Society

The individual, quite naturally, has obligations toward the State, but he also is endowed with rights. The greater or lesser value of the Constitution will depend in great measure upon the clarity with which re-

lations between the State and the citizen are defined, upon the safeguards provided for the general welfare of the community and that of the individual, upon the balance achieved between the civil and na-

tural laws touching individual rights and the obligations imposed by the State to meet the social needs of the community.

In establishing the relation of the citizen to the State, the Constitution should, in the first place, be mindful of man's nature and the natural moral law by which he is governed. Man is not an inanimate object or a fleck of cosmic dust, but a human being, possessing an intellect and a will, and responsible, consequently, for all his human acts; a person whom the Lord God has endowed with inalienable rights, and who is destined for eternal life. This dignity of man, his basic liberties, and finally his predestination to eternal life—all this should be taken into consideration by the Constitution when it summons the citizen to service of the common welfare. For the State is not an end to itself, but is instituted for man. Therefore, the citizen must not be conceived as a cog in the State mechanism, as a political slave or partisan instrument of the ruling group. The citizen must not be enslaved by the community or by the party in power. No State is sound which compels its citizens to do what is contrary to their convictions and conscience. It must be made clear that a Pole in the service of his country is a free man, entitled to the support of his State in the development of his personal individuality. Then only will a citizen

feel that he is an active organic element of the State.

These considerations are especially timely and important in view of the present tendencies to reduce the citizen to the role of a mere physical unit, deprived of his rights and despoiled of his function as promoter of his country's destiny. Such tendencies, it is obvious, have already greatly damaged the institution of the State. Totalitarianism has discredited the State, has killed in people's hearts the confidence they once manifested towards it and has created an unbridgeable abyss between government and citizens.

The Republic must be prevented from committing a serious error of this kind which might have disastrous consequences. To this end we advance the following postulates:

1. The Constitution, in setting forth the duties of the citizen deriving from the nature and functions of the State, must respect this human liberty and restrict it only when and where the welfare of the community and the security of the State may so require.

Civil liberty must be understood to include personal freedom, freedom of religion and worship, freedom of thought and expression, freedom of the press, freedom of association, freedom from compulsory membership in political groups, freedom to choose one's own professional organization or labor union.

2. The Constitution must guarantee to the citizen on the part of the State respect for his human dignity, which must be protected against cruel treatment in any form whatsoever.

3. The Constitution should secure civil equality for all, in the sense a) that all citizens are regarded as equals before the law and State administration; b) that all citizens are afforded opportunity to share in the material and spiritual wealth of the nation; and c) that all shall have the right to provide for themselves and for their families, through honest toil, a decent human livelihood. No individual or group should be accorded political or economic privilege, or enjoy special immunity. No citizen may be deprived of the right of defense before the courts.

4. The Constitution should guarantee the citizen's private property, private ownership of land and in-

dustrial plants. Taxes should not be so high as to amount to confiscation of property. Limitation on the extent and use of private property should be imposed equitably on all, and only in the measure that the general welfare may actually require.

5. The Constitution should assure the freedom of economic enterprise except in cases where State control may be really necessary.

6. The Constitution should assure the juridical status and unhampered development of family life.

7. The Constitution should assure for Catholic families the Christian education of their children, and religious instruction in public as well as private schools.

8. The Constitution should guarantee a government of laws, proscribing all abuse of power, as likewise exceptional rights and emoluments for members of the political police and political parties.

### III

#### Republic and Church

The Polish Republic must take into consideration the fact of the existence of the Church, as a religious community of which almost the entire nation are members. The Catholic Church owes its origin not to the State, but to God Himself. Therefore, it is independent of the State and is ruled by its own laws. Despite the fact that the mission of the

Church is outside the sphere of political activity, and despite the fact that the Church is not identified with any political movement, the State does receive considerable indirect benefits from the activity of the Church, especially in the domain of private and public morality.

These benefits are the more evident the more there is cooperation be-



tween the two authorities. For this reason it has been the traditional line of Polish political policy to avoid all conflicts with the Church and to solve peacefully the problems which involve mutual interests of State and Church.

The Constitution should continue to regulate the basic relation of the Republic to the Church in the spirit of harmonious collaboration between the two institutions. It should, therefore, recognize the rights and liberties of the Church in the domain of its mission and create a legal basis for durable understanding. In this connection we present the following postulates:

1. The Constitution should establish the juridical basis for normal relations between the State and the Church.

2. The Constitution should recognize the independence of the Church and specifically: a) her freedom to exercise spiritual authority; b) her independent ecclesiastical jurisdiction; c) her freedom to make and administer her own laws and to perform all the functions proper to religious worship; d) her freedom in the field of education and religious activity.

3. The Constitution must recognize the age-old right of the Church a) to found and conduct major and minor seminaries, to institute religious orders, to hold assemblies; b) to organize and direct, conform-

ably to State laws, such Catholic institutions as "after-school" clubs, asylums for infants and orphans, colleges, schools and educational institutions of every type, hospitals and homes for the aged; and c) to organize and administer charitable institutions, newspapers, printing-presses and publication-houses.

4. The Constitution must recognize the property of the Church, movable and real estate, whether now in her possession or eventually to come into her possession. The Constitution should, furthermore, assure to the Church and her representatives their moral right to acquire, administer and exchange movable property on conditions laid down by statutory law.

## Conclusion

To build a self-governing State with the aid of free men, and to animate it with the spirit of dedication which places all the resources and energies of government authority at the service of the people, is a most daring and difficult undertaking. St. Thomas Aquinas called the institution of the State "the noblest creation of human thought."

The fulfillment of this task is becoming increasingly difficult, especially in the case of the modern State, which, in its mad haste to adopt totalitarian solutions, tramples on the civil and human rights of its citizens.

During the period between the two wars the Polish people often had cause for complaint about their political institutions. Subsequently they endured hellish and untold sacrifice in behalf of their country. Now that plans for reconstruction are at last in the making, it is no wonder that this same Polish people anxiously seeks assurance from the Republic that the future State organization will meet the needs and aspirations of the generations to come.

Along with our people, we, the

Bishops, desire that the reconstruction of the Republic may be accomplished without flaws in planning or execution. The building will have its best chance to endure only when it is grounded, not on the sands of ephemeral theories, but on the solid base of the eternal moral law—with the aid and benediction of the immortal Ruler of the ages.

For the Polish Bishops

Z. CHOROMANSKI

*Secretary of the Episcopate*

*Warsaw, February 26, 1947.*



### *Righting Wrongs*

We stoutly maintain that wrongs, social and economic, must be righted, but righted according to reason. Because a man has been deprived of his right to work, he cannot blow up factories indiscriminately. Because he must live from hand to mouth, he cannot murder all the adjacent shop-keepers and take their stores. Because a totalitarian form of government has robbed him of his freedom, he cannot atom-bomb it. If he has nothing to call his own, he cannot appropriate the land of his neighbors as he wills. Man has certain God-given rights and privileges which cannot be violated by other people or by the State; but if there have been violations of those rights, he can only use right means to rectify them. Wrongs must be righted rightly.—*A. Foster, S.J., in RAYS SUPPLEMENT, India, February, 1947.*

## Singing Fish of Ceylon

CALVERT ALEXANDER, S.J.

Reprinted from JESUIT MISSIONS\*

**B**ATTICALOA on the east coast of Ceylon is famous for its singing fish. They actually sing! I heard them myself as have many visitors to this seaport town.

No one, however, has ever seen the fish which produce the musical notes, and consequently, there is considerable disagreement among local experts as to whether the singers are ordinary gill fish or shell fish. Father John Lange S.J. of the New Orleans Province, whose Church of St. Sebastian occupies a place on the lagoon where the music is most audible, claims they are gill fish. The girls of nearby St. Theresa's school, run by the Franciscan Missionaries of Mary, favor the shell fish theory.

The singing fish of Batticaloa are a scientific curiosity but Batticaloa's singing Catholics are an inspiration. The Portuguese missionaries of long ago taught them to sing the Passion of Our Lord in their native Tamil and this they do at twilight in their family circles. Catholicism is strong in this town, strong in numbers, strong, too, in the number and excellence of its schools and charitable institutions. It is the center of the Trincomalee Diocese, which has been entrusted to the Jesuits of the New Orleans Province. Very Rev. John Linehan S.J. of Bloomfield, N. J. is acting Vicar and Superior of the mission.

Not less amazing than the singing fish of Batticaloa is *The Singing Fish* of St. Michael's College, Batticaloa. This is the school publication of St. Michael's, but it is more than a mere school publication. It has the reputation of being one of the two Catholic publications of the Trincomalee Mission. Like its sister publication *Our Lady's Herald* you find in its contents articles in both English and Tamil. On the Faculty of St. Michael's College are several Americans. Of the two Jesuit priests, Father Joseph F. Fengler and Father Godfrey J. Cook, the former is a veteran of thirteen years. To their number were added this year two American scholastics, Mr. Peter C. Beach S.J. and Mr. Alfonso I. del Marmol. Both are students of Tamil, but while mastering that difficult language they are endearing them-

\* 962 Madison Ave., New York 21, N. Y., July-August, 1947

selves to the boys of St. Michael's, the former as an athletic director, the latter as a choir master. Another Tamil student is Brother Everard Booth who, besides acting as infirmarian, runs the printing press. In the latter capacity he will have to set up Tamil texts as well as the more familiar English.

Besides Trincomalee, there are five other Catholic dioceses in Ceylon, the largest of which is Colombo, entrusted to the Oblate Fathers. One diocese, that of Chilaw, is entirely staffed by native Ceylonese priests. Out of a population of 6,000,000, Catholics number over 600,000 but they exercise an influence on the life of the island that is much more profound than their numerical strength would indicate. This is due chiefly to the splendid Catholic educational system which has produced many of Ceylon's important people. One of these, Mr. Abraham Gardiner, who controls the Ceylon movie industry, was recently knighted by the Pope for his benefactions to the Church. He has established a trust fund which yields 50,000 rupees a year for charitable and educational purposes in all six dioceses.



### *America, Hope of the Missions*

America is my comfort and consolation these sad days. She is the light of the world and the star of hope in these dark times. I hope America will continue to support the sorrowful and that she will be ever faithful to her Christian ideals. The missions have suffered a great deal as a result of cruel wars, but their rehabilitation and the continuance of their spiritual and corporal works of mercy and charity will prosper under the grace of God, through the generous spiritual and material assistance, so characteristic of the American people, who are known to forget self when their brothers are in suffering and misery.—*Pope Pius XII to the Most Rev. Thomas J. McDonnell, National Director, Society for the Propagation of the Faith.*

# Catholic Tests of a Social Order

REV. GEORGE G. HIGGINS

NCWC News Service\*

THE Harvard School of Business Administration rings the bell again! Last week it was Professor Snider's treatise on the guarantee of work and wages that gave rise to rejoicing. This week it's an earlier and somewhat more famous publication of the same institution, *The Social Problems of an Industrial Civilization*, by Elton Mayo. Both are required reading for those who had begun to despair about the future of the American economic system.

If the National Association of Manufacturers had the field to itself, admittedly there would be sufficient reason for despair. But many of the future members, and probably some of the future leaders, of the NAM are studying under Snider and Mayo up at Cambridge—and Snider and Mayo, whether consciously or not, are effectively undermining some of the basic tenets of the NAM.

Let's concentrate for the moment on a single example. The NAM, in its constant emphasis on the virtues of individualism, has left the impression that economic society is made up of a mass of more or less isolated individuals bent primarily on money-making. Not only does it start from

this assumption, but it canonizes the assumption, as it were, and holds it up as the unchangeable guiding principle of economic life. Well, says Dr. Mayo, it's a nice theory (he calls it the "rabble hypothesis"), but it just isn't so in practice. And he proves that it isn't so. He proves it by scientific research into the everyday facts of economic and social life.

Mayo and his colleagues in the field of industrial sociology have been specializing for almost a generation in the analysis of informal groups, at the work level, in a wide variety of American factories and industrial establishments. Gradually they have uncovered an enormous amount of incontrovertible evidence that workers in industry tend spontaneously to form themselves into tightly-knit functional groups. Give them half a chance and they cease instinctively to act like an unassimilated horde of individuals and begin to organize according to the function which they perform in the industrial process.

"If one observes . . . industrial workers . . . with sufficient care and continuity," Dr. Mayo writes, "one finds that the proportionate number actuated by motives of self-interest

\* 1312 Massachusetts Ave., N.W., Washington 5, D. C., June 20, 1947

logically elaborated is exceedingly small. They have relapsed upon self-interest (only) when social organization has failed them. . . . This would make it seem that extensive social disorganization or lack of organization . . . must be postulated before the so-called laws of economics apply."

No wonder, then, that Dr. Mayo gets impatient with classical economic theory. All of his painstaking research "indicates that a primary assumption of nineteenth-century economic theory is no longer tenable." "Even one hundred years ago," he says, "it was probably easy to believe in the essential relevance and propriety of the principle that the pursuit of individual interest is the basis of economic organization. But, although this assumption is still voiced by economic and political theorists, it is perfectly clear that business and political practices are based nowadays upon a vitally different conception of human society." And no wonder that he also reminds us that the "rabble hypothesis" has "given us a Mussolini and a Hitler, and has confused the whole course of democratic politics."

A graduate student of sociology at the Catholic University of America, the Rev. Joseph Kerins, C.Ss.R., has already pointed out that a goodly portion of the data of Mayo and other industrial sociologists "can implement the labor encyclicals." More specifically, he says that "research in industrial sociology has uncovered

evidence which is of vital import" in discussing "the very heart of the Papal plan for social reconstruction," namely, Pope Pius XI's Industries and Professions. "The essential characteristic of the Industries (to which we limit ourselves in this discussion)," he adds, "is that they are natural. Hence, they need not so much to be formed as to be recognized, since they already exist in a true sense but are prevented from functioning."

#### SOCIAL FUNCTIONS

Father Kerins, as a sociologist, is confining his discussion in the present instance to the social functions of these natural and spontaneous groups. More important in the long run is their economic function, about which Mayo and the other industrial sociologists naturally have nothing at all to say. But the industrial sociologists will have performed their function well if they can persuade American employers of the naturalness and the inevitability of these groupings even as social units in industry. The economists can take up from that point and try to work out a system of organized economic cooperation (economic planning) between these groups of workers (unions, to call them by their proper name) and corresponding groups of employers.

No one can force employers and unions to cooperate between themselves and with the government.

That's true. But Mayo thinks that the alternative is likely to be another war. "So civilization," he says "faces the latter part of the twentieth century divided into groups with few bonds of general unity, mutually suspicious, ready at any moment to

develop mutual hatreds at the touch of an irresponsible orator or politician. It is in this situation that the Hitlers of this world—the destroyers—find their opportunity." The point is well taken. American employers would do well to ponder it.



### *Honor to Statues*

In honoring the statues I honor you, Lord. Stone and metal are more easily shaped in beauty than the free will is formed to virtue. When formed, the statues endure, but my virtues, alas, are often as weak and fleeting as a figure formed in seashore sands, swept into nothingness by the tide or even by a single wave. The faith in my adoration of you, the love in my devotion to you, make them, Lord, with all other virtues, enduring as the most lasting materials of the sculptor.  
—*Francis P. Donnelly, S.J. in THE PRIEST, August, 1947.*

#### THE CATHOLIC MIND

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